One Shilling and Sixpence.

China's Millions

1887.

EDITED BY

J. HUDSON TAYLOR,

M.R.C.S., F.R.G.S.

Illustrated.

LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS.

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CHINA INLAND MISSION.

From the Church Missionary Atlas.

Scale of English Miles
50 0 50 100 150 200 250

Stations of the China Inland Mission are underlined red

Kwang-tung	Pop. 17½ Millions.*	Hu-peh	Pop. 20½ Millions.	Si-chuen	Pop. 20 Millions.
Fuh-kien	Pop. 10 ,,	Kiang-si	Pop. 15 ,,	Yun-nan	Pop. 5 ,,
Cheh-kiang	Pop. 12 ,,	Gan-hwuy	Pop. 9 ,,	Kwei-chau	Pop. 4 ,,
Kiang-su	Pop. 20 ,,	Shan-si	Pop. 9 ,,	Kwang-si	Pop. 5 ,,
Shan-tung	Pop. 19 ,,	Shen-si	Pop. 7 ,,	Hu-nan	Pop. 16 ,,
Chih-li	Pop. 20 ,,	Kan-suh	Pop. 3 ,,	Ho-nan	Pop. 15 ,,

* The estimate of population is that given in the last Edition of "China's Spiritual Need and Claims."

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HAZELL, WATSON, AND VINEY, LD.,
PRINTERS,
LONDON AND AYLESBURY.

10948
1913

Preface.

THE readers of CHINA'S MILLIONS will have rejoiced with us in the progress of the work of GOD in China. The growth and development of the China Inland Mission encourages hope of much greater extension in the near future. Many have joined in the prayer that a hundred new workers might be given us in 1887, as was first mentioned in our January number; many have rejoiced in the augmented income; many have given thanks as band after band have left our shores for the field. And now that the number is complete, we may well look back, grateful for the manifest answer to prayers, and ponder a few of the questions their going forth is calculated to suggest.

I. They have gone in *glad obedience*. The Master said Go! and they have gladly gone. They did not need to ask Why? His word sufficed. The words "to every creature" proved that the command was still in force, for 1,000 cities and countless towns and villages in China were waiting for them, and are still waiting for some of you, our readers, to follow. To "The Hundred" the words Go and STAY had not a letter in common.

II. They have gone in *fullest confidence*. They never asked, Is *His* command a wise one or a kind one? To them He *is* wisdom, He *is* love. When He gave the command He knew all involved to those who go, to those they leave, to those amongst whom they will labour. That He gave the command proved to The Hundred that it was needed, that they were right in obeying, that it was the best course both for the loved ones at home and for the lost ones abroad.

III. They have gone *without anxiety*. There would be no step of the way unknown to Him. They went not alone: He was with them alway, and would be with them. They would never have a need of which He would not know, and for which He had not promised the supply. No crooked place could arise in their path which He would not traverse *in order* to make it straight. No complication could arise which He would not deal with. All authority on earth, as surely as in heaven, is given unto Him.

IV. They have gone *to do a definite work*. Not to *try* this or that, but *to do*, in the strength of the LORD, what He has told them. And what is their commission? to *make* disciples—to *turn* men and women from darkness to light, from the power of Satan unto GOD, that they may receive remission of sins and inheritance among those who are sanctified by faith in CHRIST JESUS. They know full well that they have no more inherent power to do this than had the man with the withered arm to stretch it forth. But they know that divine commands mean divine enablings. They are therefore gone, abiding in CHRIST, *to bear* this fruit; and by His grace *it will be borne*—souls, many souls, *will be saved*. This is as certain now as it will be after their baptism; just as The Hundred themselves were as certain to go twelve months ago as it is certain now that they are gone.

Do we not all need to dwell more frequently on the certainty, the absolute certainty of divine things? Why is gravitation certain? Because it is a divine Law. Why is Scripture just as certain? Because it is a divine Word. Why is the prayer offered in the Name of CHRIST as certain to be answered as the sun is to rise? Because both are according to the divine Will: both are promised in the divine Scripture.

In that Book of certainties we see unmistakeably the woeful position of the heathen, and can well see why the command to evangelize them all is given. If we could not see, it would, nevertheless, be our duty, or let us rather say, our privilege, to obey. But our MASTER treats us as friends, and tells us His reasons—and one of them is the awful position of the heathen.

Some men say that as the heathen never had the Bible they are excusable.

GOD'S Word says: "They are 'without excuse.'"—Romans i. 20.

Some say, Well, but the guilt and consequent punishment of the unsaved at home are so much greater than theirs, that we ought to spend all our efforts at home.

GOD'S Word says: "Are we in worse case than they? No, in no wise."—Rom. iii. 9.

Some say, Since they have never heard of the SAVIOUR, GOD will be merciful and will somehow save them.

GOD'S Word says: "They that sin without law perish without law."—Rom. ii. 12.

Some say GOD will not condemn the heathen.

GOD'S Word says: "Idolaters and all liars shall have their portion in the lake which burneth with fire and brimstone."—Rev. xxi. 8.

Some say that the duty of Christian sons and daughters (unless the former can get civil or military or mercantile appointments of a profitable character, or the latter can marry well) is to STAY at home, and be a comfort to their parents and friends! They quite admit that they are absolved from this duty if they gain the appointment or the marriage connection, and that in these cases it is their duty to GO, at the human command. But the *mere divine* command is to be disregarded; or at most compounded for, by a money gift towards sending out some poor orphan that nobody cares to keep at home!

GOD claims for Himself All the Firstborn, *i.e.*, every member of the Church of the Firstborn who are enrolled in heaven. Is it not an insult to Him to make more of earthly gains or position than of the interests of His kingdom? Is it not robbing Him to keep one back from His service whom we should not withhold from the Queen of England, or even from a suitable husband? Is it not for Him to decide whether we, or our loved ones, serve Him at home or abroad?

The Parents and Friends of "The Hundred" have recognised His claim, and have given them up to Him. He will *give*, and He will *be*, their "exceeding great reward."

The account of the Annual Meetings, and Report, may be useful to friends who are not acquainted with the work of the China Inland Mission.

The Lists of all the Protestant Missionaries in China, corrected for July, 1887, by the Secretaries of the various Societies, will be valued by all interested in the progress of Christ's kingdom in China.

Those interested in Medical Missions will be glad to learn of the arrival of Drs. Parry and Pruen in the vast capital of the West, Chen-tu (SI-CH'UEN), of the blessing attending the labours of Dr. Wilson at Han-chung (SHEN-SI), of Dr. Edwards at Tai-yuen Fu (capital of SHAN-SI), and to have a record from the pen of Dr. Douthwaite of his own labours, and of those of Dr. Cameron, at Chefoo (SHAN-TUNG). Dr. Stewart, while still much engaged in study, is already able to render valuable help to Dr. Edwards.

We are thankful to find that many of our Readers have valued the papers in continuation of "The Retrospect" published in this Volume, as well as the First Part published in the Volume for 1886.

The letters from many workers show how the very richest spiritual blessings may be enjoyed among the heathen; and how truly GOD does fulfil His promise of a hundredfold reward, where the condition of abiding in CHRIST is not lacking. The Testimony of Mr. G. B. Studd is worthy of permanent record.

J. Hudson Taylor.

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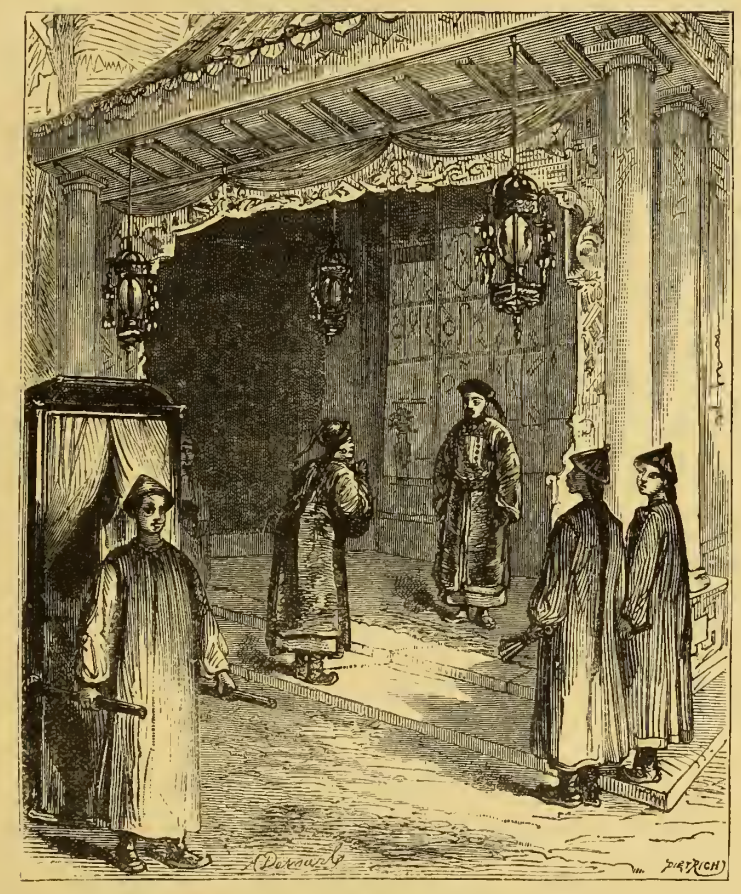
China's Millions.



A MANDARIN AND GUEST.

Divine Possession and Government.—I.

"*When Israel went forth out of Egypt,*
The house of Jacob from a people of strange language,
Judah became His sanctuary,
Israel His dominion."—Ps. cxiv. 1, 2. R.V.

"WHEN Israel went forth out of Egypt!" "*Went forth out,*" but why did they go in? It would be easy to reply to this question, that the famine compelled them to do so, or that the exaltation of Joseph made it to their interest; but these replies would only raise the further questions—Why was the famine sent? and why was Joseph himself found in Egypt, and exalted there? We must look deeper than this for the true reason. Israel failed in the land of promise so to know the God of his fathers as to live a life of subjection and trust himself, and to influentially illustrate that life to his children. One of his last utterances in the land of promise abundantly shows this: "All these things are against me." Poor Jacob! He has had many successors; and not a few have gone down from the land of promise into the land of bondage, and have in consequence sojourned there among a people of strange language. It is in the land of Egypt, and not in Canaan, that we find Jacob using the words: "The God before whom my fathers Abraham and Isaac did walk, the God which hath fed (lit. *shepherded*—fed, guided, governed, delivered) —The God which hath fed me all my life long unto this day, the Angel which hath redeemed me from all evil, bless the lads."

The beginning of the sojourn in Egypt promised well; but hard was the bondage in which it terminated. It seemed hopeless, too; from within there was no power to deliver; from without no power to pity and redeem. True, a deliverer was given, was providentially spared, and

marvellously trained in all the wisdom of the Egyptians ; but his first impetuous effort to help his people ended in disaster, and necessitated his flight. Long, lonesome years were passed—and many of them—in the backside of the desert, ere his eye was opened to behold the marvellous spectacle of the burning bush, and he received the commission TO GO in strength not his own, and relying on the presence of the great I AM, to deliver the Divine Commission to Pharaoh, and to bring forth the elect people—all wayward and unworthy as they were—from under the hand of their taskmasters. Had such a people as Israel not been taken down into Egypt, and kept separate, they would have mingled with the Canaanites, and lost the privilege of being dwelt among, and governed by, the great I AM.

Kept there until the fulness of times, it was equally necessary *to bring them out ;* for it is not written, "while Israel was *in* Egypt," but, "when Israel went forth *out* of Egypt, Judah became His sanctuary and Israel His dominion." The proud word of Egypt, in the mouth of their sovereign and representative, was, "Who is JEHOVAH, that I should hearken unto His voice, to let Israel go? I know not JEHOVAH, and, moreover, I will not let Israel go." Nor were these the sentiments of the Egyptians only ; too deeply had Israel drunk into the same spirit ; and despite the plagues in Egypt and the miracles accompanying their exodus, again and again revolting, Israel despised the LORD, and indulging their own wilfulness, brought upon themselves many and sore judgments ; until at last that whole generation lay buried in the desert, and it was their children who possessed the promised land. Their *coming out* also from Egypt was unmistakably needful.

Such were the people to be brought into fulness of blessing ; on such were the covenant blessings to be bestowed. But, was ever a work more difficult of accomplishment ! Was it wonderful that one who knew the people so well as Moses did, and who himself had yet much to learn about GOD, should hesitate in hopelessness ere obeying the word of command ? But GOD was fully able to deal with all the difficulties, internal and external ; and step by step He led His reluctant servant on, proving to him at every turn that nothing is too hard for the LORD. The power of Egypt was proved impotent to resist ; the unwilling people were made willing in the day of His power ; and under the leadership of Joshua, was fully accomplished that which by the hand of Moses was commenced, and the chosen people entered into possession of the promised land.

How was this glorious issue brought about ? To this question we have in very few words the true reply :—

> "Judah became His sanctuary,
> Israel His dominion."

It was not the matter of Moses, the leader ; of Aaron, the priest ; or of Joshua, the faithful servant and successful general. Their names are not even mentioned in this Psalm. Nor was it a question of the docility of Israel, or of *their apprehension* of the relationship which the great GOD condescended to bear to the chosen nation. It was the great and glorious FACT that HE took possession of Judah, and, coming down amongst them, sanctified them by His presence. It was the great FACT that, willing or unwilling, HE claimed Israel and made Israel His dominion, and governed them for their good,—ofttimes in spite of themselves—that led to this glorious issue :—

> "When Israel went forth out of Egypt,
> The house of Jacob from a people of strange language,
> Judah became His sanctuary ;
> Israel His dominion."

Little did the tribe of Judah apprehend of the greatness of that glorious One who humbled Himself to dwell among them, and who in due course became incarnate in their royal house. Little did they realize of the honour conferred upon themselves by His presence. Little did they practically rise to the dignity and sanctity becoming those who were indwelt by the Holy One. What deliverance it would have wrought from their craven-hearted fears ; what confidence would have replaced their timid apprehensions, had they even feebly grasped the blessedness that was theirs ! But the FACT remained, despite their failure to apprehend it ; and, notwithstanding all the hindrances and delays caused by unbelief, it secured the ultimate fulfilment of GOD'S covenant promise.

Nor was it the tribe of Judah alone that was taken up ; GOD laid hold on the whole nation. GOD had become their GOD, and they had nationally become His dominion—*from His side.* Rebellious as they proved individually, and destitute as they were of that rest and peace which might have been their portion, the possession of Canaan was secured to the nation by the FACT that Israel had become His dominion ; and this, whatever might be the fate of faithless individuals among them, or even of vast multitudes of sinners against their own souls.

But, while it was impossible for the purposes of GOD to be frustrated—while the want of faith of

some would not make of none effect the faithfulness of GOD, how great was the loss of those who were without faith, and who wilfully attempted resistance, instead of gladly yielding submission! Against the will of GOD the resistance of Israelites was as vain as the resistance of Egyptians, and would only issue in their own loss and ruin. What happiness the people missed! What hills of iron and brass, and valleys of milk and honey they might have possessed and enjoyed, instead of wandering, weary and hopeless, in the dreary wilderness, which ultimately became their grave, as they miserably perished one by one. How solemnly does their fate emphasize to us the assurance, that while, if we be willing and obedient we shall eat the good of the land; on the other hand, unbelieving questionings as to whether the LORD is with us or no—and still more an unyielded will—can only grieve Him, and prevent our success in His service. Shall we not rather, then, joyfully accept His word, "Lo, I am with you alway;" His loving assurance, "I will in no wise fail thee, neither will I in any wise forsake thee;" and whatever our circumstances, with good courage say:

"The LORD is my helper, I will not fear;
What shall man do unto me?"

Friends at home, in the many cases connected with their families, their business, or their service for CHRIST; we out here, in conflict or in peace, in the joys of success or the trials of reverse, may take hold of the consolation that He has taken hold upon us, may sanctify the LORD in our hearts, who has made us His sanctuary, may gladly yield up ourselves to Him, who has taken us for His dominion, and live out that life without carefulness, that life of daily help and deliverance, to which He has called us.

"The LORD thy GOD is in the midst of thee,
A MIGHTY ONE who will save."

HE *wills* to save; and who shall stay His hand—His right hand—stretched forth to help and deliver His trustful, obedient people?

J. Hudson Taylor.

Extracts from Private Letters.

FROM J. HUDSON TAYLOR.

I BEGAN a long journey to our inland stations on May 4th, and am travelling still, now in the 9th province visited on this journey. One I only touched at and had a short conference with our workers; each of the others I have crossed, save the last, HU-PEH, which I am crossing now (October).

The journey has in many respects been an interesting one to me. I have never before visited SHAN-SI and SHEN-SI or Western CHIH-LI, or Northern HU-PEH. It has been very cheering to meet some hundreds of native Christians in places in which ten years ago the name of CHRIST had never been heard, and in which the workers of the C. I. M. alone are to be found.

Among the converts are some remarkable men—pastors and teachers who can tell their fellow-countrymen that they too a few years ago were idolaters, opium-smokers, and the like, and who have proved in *this* life the *power* of CHRIST to save, and the *blessedness* of unreserved consecration to the LORD.

One of these, once comparatively wealthy and now comparatively poor, having spent freely his time and money in the LORD'S service, told me very simply how he had opened the last opened city to the Gospel. His wife, like himself, an earnest Christian, had sold her bracelets, earrings, and other jewelry, and with the money he had rented and fitted up a house for an opium refuge. Then he got two native Christians to go and work the refuge without wages, having only their food provided and an occasional small sum for incidental expenses. He provided them with medicines and taught them how to treat the opium-smokers, who pay a small sum for their medicine and food while under treatment. The smokers are told that the cure will probably be neither complete nor permanent unless they become Christians; and a good number have, thank God, accepted CHRIST as their Saviour. Oh! for more of such men among our native Christians, who knowing the grace of our LORD JESUS CHRIST will imitate Him, who, though He was rich, for our sakes became poor.

We have in China great numbers of blind and deaf and dumb persons, for whose good little has as yet been attempted. Of the blind we have several converted, and Mrs. Pigott has gone to the expense of having the gospel of Mark printed in Dr. Moon's system for the blind. Will you pray that some one may be led to care for these needy ones, and that blind scripture-readers and evangelists may be trained to work for the LORD. At Fan-ch'eng which I passed two days ago, there are two blind Christian men, one of whom preached well; but neither can read at present.

MY long journey has been one of many mercies and great interest to me. Difficulties and even dangers have not been absent, but the LORD has answered prayer in each case. It has been a great joy to meet with the native Christians and to take part in the ordination of three pastors and two elders, and in the appointment of sixteen deacons from among them. But oh, the unevangelised regions! all open, the people kind, accessible, apparently just as amenable to the Gospel as those now saved, and needing it just as much as they did, but no man or woman careth for their souls, or for the Master's command.

No work between Tien-tsin aud Pao-ting Fu, none between there and T'ai-yüen; a station 120 li S.E. of T'ai-yüen, and then none to Hoh-chau and P'ing-yang, none in SHEN-SI south of K'üh-wu, and you know there are only our two men in all HO-NAN. Entering SHEN-SI at T'ong-kwan there was no worker till we met Mr. Hogg, at Si-gan Fu, the capital; none to the north and none south either, till reaching Han-chung Fu, after 1040 li of travel. And yet, in this perhaps 3500 li, we passed through I should think 700 towns, cities, and villages, and saw some hundreds more quite near to our pathway.

Is not the church by its disobedience to the Master's command—"to every creature" damning the world? For no other name is given than that of JESUS, and those cannot believe in Him who have never heard His name. I can write no more—but it is written, "He that believeth not shall be damned." Pray, oh, pray earnestly for more workers.

Report of Native Conferences at Hung-t'ung and Ping-yang Fu.

FROM MR. STANLEY SMITH.

THE T'ai-yüen Fu Conference being over, we left that city in detachments for the South; the first consisting of Mr. Key, Mr. Lewis, and myself; the second of Mr. Cassels and Mr. Hoste, who went by a western route to Sih-chau and Ta-ning Hien, intending to bring on a few Christians to meet us at Hung-t'ung; the third of Mr. Hudson Taylor, Mr. Herbert Hudson Taylor, Dr. Edwards, Mr. Studd, and Mr. Beauchamp.

From the province of Chih-li on the east, right across to Kan-suh on the west of China Proper, there is a very curious, but deep and rich deposit of light soil. Though exceedingly fertile, its nature is such that in dry weather the roads are deep in dust, and in wet weather in mire. The large proportion of the year in Shan-si, there is usually no rain, but when it does come, the roads in many places have all the appearance of canals, and are quite impassable for carts; beasts of burden and pedestrians even sometimes being delayed on their way, unable to proceed.

The first party, travelling by cart, got to Hung-t'ung without mishap; the second, alas! never reached there, being detained by rain on the west of the Fen river; the third—Mr. Taylor's party—arrived there on July 30th, two days before the Conference, their journey having been most difficult, not to say dangerous. Now they had to skirt a narrow ledge, while masses of rock, varying from a few to several pounds in weight, kept falling; now they had to ford streams, the currents of which were so swift, that many times they were nearly—and in one case one of the number actually—carried off their legs, while now again they would have the greatest difficulty with the four beasts of burden.

As an instance of their difficulties. The day before they arrived at Hung-t'ung, they were crossing over the two ranges of hills that separate the P'ing-yang and T'ai-yüen plains. In these mountain-passes there are numerous narrow gorges or defiles, whose almost perpendicular walls are sometimes a hundred feet high. In these defiles, when the rainy season is on, there often occur landslips of greater or less magnitude. If the landslip be small, it forms a quagmire, sometimes covering part of the surface of the road, sometimes the whole of it. It fell out on that day that the two pack mules got so involved in one of these "quags," that the burdens (which have no undergirths, but are just placed on frames) were literally floated in the mire right off their backs. There was nothing for it but for Mr. Studd and Mr. Beauchamp to wade into the mud, and, raising the packs, get them carried away one by one by the muleteer; this done, the mules, by great exertion, managed to extricate themselves.

Shortly to describe Hung-t'ung. It is a busy town lying twenty miles north of P'ing-yang, on the main road to T'ai-yüen, the capital of the Shan-si province. The tract of land surrounding the city is well-watered, the consequence being that it is exceedingly fertile: a very great variety of vegetables and roots being grown just outside the four walls. Beyond the South Gate flows a perennial stream; it has its source in a spring in the hills, distant some eight miles, and it is chiefly the water of this stream that is used to such advantage in the market gardens. Five miles to the west is the Fen river, while five miles further to the west is a range of hills. This range, as the back-ground of a fertile and fairly well-wooded tract of country, forms a very pretty landscape view from different points of vantage. On the north side, distant some thirty miles, stands out in bold relief as a sort of guardian sentinel of the P'ing-yang plain, the great Hoh-Hill, the summit of which is about 5,000 feet above the sea.

The first day of the Conference was Sunday, August 1st. The programme of meetings was drawn up on the day preceding, but was afterwards slightly modified. Its corrected form is as follows:—

Sunday, 7 a.m., Mr. Chang Chih-heng.
„ 11 a.m., Mr. Hudson Taylor and Mr. Hsi.
„ 7 p.m., Mr. J. W. Stevenson (a testimony meeting).
Monday, 7 a.m., Mr. Fan.
„ 11 a.m., Ordination of native pastors, elders, and deacons.
„ 3 p.m., "The Lord's Supper," Mr. Hsi and Mr. Stanley Smith.

On Saturday evening we had the usual C.I.M. prayer-meeting. Mr. Stevenson gave us tidings of fellow-workers at Han-chung, which station he had visited before he came to P'ing-yang, and it was most encouraging to hear the accounts of God's work there.

While we had our English meeting, Mr. Hsi led a

Chinese one ; and by this time over 100 male and female church members and inquirers had arrived. The meetings finished, it was of course time for retiring ; not only were there present the one hundred and more natives, but we foreigners were no small addition to the number.

The house at Hung-t'ung is not large, consisting only of two courts—the smaller court being the opium refuge. And yet somehow we managed to pack in. The opium refuge (which in the hot weather has no occupants) received the ladies, while the larger court took in the men. The majority of the men slept on the floors of rooms covered with plaited rushes ; upon the rushes were spread the bedding, about the thickness of two or three rugs, which is always used by the Chinese in these parts—others slept on plank beds, others on the k'angs or brick beds, others on forms, while some put up with tables So, as regards the body, it was decidedly picnicing, but being summer, and the Lord giving the most perfect weather, it was an easy matter.

Briefly to describe the main court : on the south side of the courtyard is the worship-hall, a large room 42 feet by 21, and about 25 feet high ; on the east and west sides are two blocks, 40 feet by 10 ; on the north side is a wall with a door in the centre, leading into the lesser half of the court. The courtyard is surrounded by a stone corridor, raised about a foot above the basement, except on the worship-hall side, where it is 2 feet above.

In the big meetings the courtyard was filled with male church members, the worship-hall contained the lady church members, the raised space between did for a platform, and was reserved for the foreigners and those who took part in the meetings, while the surrounding corridor as well as every available space, was crowded with outsiders. Doubtless, these outsiders came with all sorts of motives, some from curiosity, some to see the place, some to see the foreigners, while some, thank God, as after events proved, with the earnest desire to hear and get to understand the doctrine of Jesus.

The Hung-t'ung Conference, Aug. 1st and 2nd.

DEEPLY INTERESTING NATIVE TESTIMONY.

The 7 a.m. Sunday service was led by Mr. Chang Chih-heng. He took for his subject, the men bringing the sick man to Jesus ; and as they could not get to Him, breaking up the roof to let him down into His presence.

The 11 a.m. service, led by Mr. Hudson Taylor and Mr. Hsi, was a sight not soon to be forgotten. There cannot have been less than 300 listeners in the court ; it made our hearts glad to think of Mr. Taylor's joy as he saw those earnest worshippers, and in that sight some outcome of years of prayer that has known no ceasing, of labour that has known no respite ; above all did it raise our hearts to Him who in that gathering saw further "of the travail of His soul," and was being "satisfied."

Mr. Taylor spoke to the Christians present on the threefold gift of Jesus to His believing ones in John xiv., xv., xvii. "My peace," "My joy," "My glory." Mr. Hsi addressed the unconverted.

The Sunday evening testimony meeting, led by Mr. Stevenson, was quite one of the best meetings. Mr. Stevenson opened with a few remarks on the words, "The kingdom of God is not in word, but in power." In throwing the meeting open, he called upon any who wanted to witness for Jesus to rise in turn. The first to speak was the well-known Mr. Hsi.

Before we proceed further it would be well to make a clear statement as regards the remarks of those who spoke. Three days after the Hung-t'ung Conference, there was another held at P'ing-yang Fu. There Mr. Hsi again testified, his address being in substance much the same as that at Hung-t'ung ; but as in the latter address he gave a few additional particulars, it was thought it would give more succinctness to his testimony if what was left out in the one place were supplied from what was added in the other. With regard to the other testimonies as the time given to each was exceedingly short (there being so many who were willing to speak), it was deemed wise to submit the notes of their remarks to their own revision, at which time they were allowed to make what additions they thought would give a clearer statement of the facts of their several cases.

THE TESTIMONY OF MR. HSI.

In looking back on my past life I can indeed see the guiding hand of God. Even when only eight years old I was different from other boys. I remember thinking then, "What is the use of being in this world? men find no good ;" and I remember crying as I thought of it. When nine years old my brother urged me to begin reading books, telling me I could get all sorts of good from so doing, and finally become a mandarin. "Well," thought I to myself, "what good is there in becoming a mandarin ? Sooner or later I must die ;" and I feared to die. For years I had the dread of death before me, and used to wonder how it could be avoided. I had heard of Taoism, and heard the Taoists speak of "ch'ang sheng pu lao" (*i.e.*, "living continually without ageing"), so I determined to try their system. This consists, firstly, of refining and eating "the pill" ; and, secondly, by quiet meditation and reflection to attain to immortality. To my surprise, I was taken some time after with an illness. "Why," thought I, "before I went in for Taoism I had great strength, now I am sickly ; is this becoming an immortal ?" My eyes were then opened to see that Taoism was a delusion. My profession was at this time a barrister, and my illness began to interfere greatly with my legal duties ; as it got worse and worse there was nothing for it, as I thought, but to smoke opium. The more I smoked the worse I got, till I had to take to my couch, and remained there a year and a half. Once I was so ill that my friends put on the death clothes, thinking that the end was just coming. However, God helped me through, and I recovered partially of the illness, but still kept on with the opium.

Some time after this, in the time of the great famine, an Englishman of the name of Li (Mr. Hill, of the Wesleyan Mission, Wu-ch'ang), came to help us in our extremity. When he had been here some time distributing food and money, he offered a prize of thirty taels (£7 10s.), for the best essay on given Christian subjects. The competitors had books supplied from which to read the subject up, and my essay gained the prize. The next thing was to get the money. I had heard many reports that foreigners could bewitch people, and I feared to fall under their influence. However, I went to P'ing-yang Fu with my brother, and stopped in an inn. My brother volunteered to go for me to get the money, but he came back saying the foreigner wanted to see the very man who had written the essay. Well, I was in a dilemma ! On the one hand I feared bewitchment, on the other hand I feared to lose the thirty taels. At last I decided to go. On inquiring at the door, I met Mr. Sung and two men of the name of Li, all three of them natives. Addressing them, I said, "May I ask what you do here ?" "Oh," said they, "we are helping the foreigner." "And don't you fear being bewitched ?" "No, indeed," they replied, "no more would you if you knew him." Mr. Sung then obtained an interview for me with Mr. Hill. One glance, one word, it was

enough! As stars fade before the rising sun, so did his presence dissipate the idle rumours I had heard; all trace of my fear was gone, my mind was at rest. I beheld his kindly eye and remembered the words of Mencius, "If a man's heart is not right his eyes bespeak it." I realised I was in the presence of a true man.

He asked me most courteously to drink tea. The devil again suggested the vile slander, "What if there be medicine in the tea?" but instantly the thought was banished. Tea having been drunk, he produced the thirty taels, and complimenting me most warmly on my essay, handed them to me, adding at the same time that some learned scholars in T'ai-yüen Fu had seen the writing and commended it most highly. I had no sooner got the money than again the devil whispered the suggestion, "After all he is a deceiver, though all appears so fair: you had better take the thirty taels, go home, and see him no more."

Not long after Mr. Sung came to my house and said Mr. Hill wanted to see me. Arriving at the city [Mr. Hsi's home is fifteen miles to the south-east of P'ing-yang Fu], I went straight to his house, and soon got an interview. "I want you to help me," said Mr. Hill. I replied, "I fear I do not understand foreign matters." "It is not foreign matters I want," said he; "I want you to write essays. Can you do that?" "Yes." "I want you to read the character. Can you do that?" "Yes." "I want you to be my teacher for a period. Can you be that?" "Yes," I replied; "all these things I can do."

I then went home, with the determination quickly to return to Mr. Hill and help him, provided my family were favourable to it. For although by that time my fears of suffering delusion and bewitchment were gone, it was by no means so with my mother and wife; they were quite alarmed, especially my mother. So much so that I had to go back to Mr. Hill and say, "I must at first, if you will excuse me, only be here ten days on trial: my mother is afraid of my coming, and if on returning home after that period she still objects, I must beg of you not to expect me." Mr. Hill gladly consented to this arrangement. At the end of the ten days, on reaching home, my mother, seeing nothing strange about me, ceased to object, and I returned, with her sanction, to Mr. Hill.

At this time I still smoked opium. I tried to break it off by means of native medicine, but could not; by use of foreign medicine, but failed. At last I saw, in reading the New Testament, that there was a Holy Spirit who could help men. I prayed to God to give me His Holy Spirit. He did what man and medicine could not do; He enabled me to break off opium-smoking. So, my friends, if you would break off opium, don't rely on medicine, don't lean on man, but trust to God.

Thanks be to God, He afterwards saved my soul. Mr. Hill led me to the gate, God caused me to enter. I read more of the Testament; I saw there that Jesus was not a mere man, but God taking on Him flesh. I remember weeping as I read how He died for me. Jesus led me on, and trusting Him I ceased to doubt. At that time there were only three native worshippers. I asked Mr. Hill, by Mr. Sung, as my spokesman, if I could join them in worship. Mr. Hill said to Mr. Sung, "I fear it is yet too early; I fear lest, coming on too quickly, he will go back too soon." I replied to Mr. Sung, "That I now want to worship God is not because of Mr. Hill, but because of God's own teaching; I know for myself; I have read His word; I know my sins are great; I ought to go to hell. I know, too, that Jesus is able to forgive my sins, able to save me from sin, able to save me from hell, and to give me to live in heaven for ever."

Mr. Hill returned the answer, "Come, by all means." Returning from worship, Mr. Hill was extremely pleased. Oh! how kindly he treated me. I loved him as a father, he loved me as a son. I stayed with him two months, and then he had to go; fast fell the tears as we parted. Do you ask why? Not only for his own sake, but because I saw this whole region left as sheep without a shepherd. However, in time God sent others. Shortly after my wife and mother believed; my wife got healed of illness; my whole household were at peace. My friends, is not this the grace of Jesus?

MR. CHANG CHIH-HENG.

When I was eighteen years old a friend told me I ought to do right and live well. I began fasting and chanting prayers. During that time the thought often came, men must die; after death, where do they go? I was always wretched through this fear of death. The fasting and chanting continued for the space of two years. When I was twenty years old there was a foreigner selling books in K'üh-wu. I bought a gospel of Matthew and a gospel of Mark, but hardly understood a sentence. Four years passed on, and I again heard of an Englishman selling books. I questioned him as to the meaning of "God," and hearing his answer, determined to go to P'ing-yang for instruction. Knocking at the door of the P'ing-yang "Jesus Hall," I was met by Mr. Hsi, and then saw Mr. Hill. After this I heard Mr. Turner preaching from the words, "It is appointed unto men once to die, and after this the judgment." This seemed to me very awful; and more and more did I fear death. He went on to tell us if we wanted to escape the ordeal of the Judgment Day we must "trust Jesus." I only remembered those two words, but they were enough. My mother and wife were much opposed; I could only tell them, "Well, I believe Jesus died for me." Now they both believe. Ever since that time I have had peace, and the fear of death has gone.

MR. CHANG CHU-HUI.

I am a P'ing-yang man, and all here know me. Before the great famine I was a soldier in the Ho-nan province. Leaving the army, I got back to P'ing-yang just before the famine began. At the time of the famine, my family being in the greatest distress, Mr. Hill directed three or four thousand cash (twelve to fifteen shillings) to be given me. Some time after, wanting to thank Mr. Hill in person, I called at his house, but found he had left P'ing-yang, and had gone to T'ai-yüen. However, I saw Mr. Turner, and, mentioning the fact to him, he thought of a plan of at once making use of me, and giving me my heart's desire; he sent me up to T'ai-yüen with letters. I then saw Mr. Hill, and he employed me for three months. During that time he taught me to read a good many characters; I formerly did not know one. Following him to worship once, I heard him sing "Jesus loves me." "Ah," thought I, "he can sing that, but I can't." After the service Mr. Hill said to me, "Jesus loves not only me, but you." I afterwards followed him to Pekin and Tien-tsin, and there saw him on board the steamer. It was hard indeed to say "Good-bye"; I never shall forget his parting word, "Jesus is able to forgive your sins. Don't you ever forget this."

Returning to P'ing-yang, I found there were five men waiting to be baptised. I asked Mr. Turner, through Mr. Sung, if I could be baptised. Mr. Turner said, "No, too early yet; I don't know if he thoroughly understands." A few days after, standing by the baptistry, Mr. Turner said to me, "Chang Chü-hui, what is this? What is the meaning of this baptism?" I said, "This baptistry is, as it were, a tomb; just as Jesus died on the Cross, was buried and rose, so we—dying to our old life and being

buried in the waters of baptism—should rise again to serve God." He said, "Right! you may be baptised." One of the former candidates proving unsuitable, I took his place, and we five were baptised together. After this I went with an English missionary selling books in Ho-nan. There we had some strange experiences. The Ho-nan people hate foreigners, and are very fierce; once we only escaped stoning by the missionary producing his passport. At another time we could get nothing to eat, the people of the town we reached refusing to sell to us: however in that province, God prospering us, we sold thousands of books. Two or three years after, being again in P'ing-yang, my wife having died, Mr. Hsi took my little boy and girl and brought them up as his own. Some time after, I said to Mr. Hsi, "I want to do a great work for God; let me have some of your opium pills and I will start an opium refuge." I first went to K'üh-wu in the south; but afterwards feeling that God would have me work north, I went to Chao-ch'eng in the beginning of last year. For two weeks no men came, and my money was nearly all gone; but I kept praying and believing. God then sent me eight men, they increased in numbers, till there was not room for them; many of them not only broke off opium, but got their souls saved. A little while after God gave me to open an opium refuge at Hoh-chau, and in that district, too, God has led souls to Himself.

A CHINESE MODE OF PUNISHMENT.

MR. SUNG.

I formerly feared death. On hearing the Taoist doctrines, I determined to enter that sect. I studied their books, and for twenty-five years abstained from all meat. I, moreover, followed the Buddhists in reciting the incantations. Instead of obtaining peace, my heart became increasingly wretched and unsatisfied. Then came the great famine. In the first year of the famine, I saw a boy with the gospel of Matthew; he lent it to me, and I read it. I was immensely taken with the life of Jesus, but what struck me so was that such a good man should come to such an end. I remember weeping over the story of the crucifixion; but at that time, though I loved Jesus, I did not know He could save me. Some time after, Mr. Hill came to P'ing-yang; the famine was at its height, my daughter-in-law and daughter both died in the space of three days. At that time Mr. Hill came to my house to ask me to look after a young connection of mine who had been cast out by his parents, and was nearly starved. I told him my circumstances, how a few days before I had lost two children by famine, and in what straits I was. He promised to help me, adding, he would pay for the keep of the child. Just before this time I happened to see a copy of the treaty of the Western Powers with China. I noticed particularly that each western kingdom took its year's date from the birth of Jesus (Anno Domini) 1800 odd years ago. On thinking the matter over it came to me, Well, if the doctrine of Jesus is "the heavenly doctrine," is it not right that time should be so reckoned? and will not China, too, soon own His sway?

With these thoughts in my mind, I went to Mr. Hill's house to consult about my young relation. I there learned that Mr. Hill taught the doctrine of Jesus. At this time I still read incantations. Mr. Hill, on hearing this, told me I had better pray to God. I told him I couldn't pray. He gave me a book called "Questions and Answers on the Heavenly Doctrine." I studied the book for five months; and from that time I began to pray to God and fully believe in Jesus.

My wife, however, was still a worshipper of idols, and would recite incantations a hundred times a day. But gradually she listened to my words, and finally became a worshipper of the Heavenly Father.

Since then we have both richly received God's grace; formerly we did not get on well together, my temper was bad, and so was hers; but since we have believed in Jesus we have had the deepest fellowship.

MR. FAN.

I am well known to you all; my home is in a village close to Hung-t'ung. When eleven years old I entered a secret society, for I heard that if you belonged to that society you could escape calamity. While in this society I burned ever so much

incense, and piled up ever so much merit; but notwithstanding suffered ever so much calamity. I left the society.

Years after a friend of mine in Hung-t'ung bought a book of a foreigner; its title was "The Three Needs." He showed it me, and told me a little of what it said. I was interested, and determined to go to P'ing-yang to see the foreign teachers. I there saw Mr. Turner and Mr. Drake. Mr. Turner told me of the hope of eternal life, adding, "If you want to obtain this, you must awake to the sense of your danger, for your sins are upon you, and must trust Jesus to be forgiven." Afterwards Mr. Chang Chü-hui took me to Mr. Hsi's village, where I saw Mr. Hsi; it was there I received the Holy Spirit. I then knew that idols were false, that Jesus could save, and that the Heavenly Father was the true God. While there Mr. Hsi wrote out a prayer for me; as I could not read, I could not at first use it, but I stayed at Mr. Hsi's house until I was able to read and repeat it, and then returned home, able to pray to God. While at Mr. Hsi's, he had told me to go to P'ing-yang and get a New Testament. I accordingly went and got one: on returning to my home, I found that my little child of six years old, while playing in the yard, had been carried off by wolves and eaten. It was a time of deep trial, but I then greatly obtained God's grace, and the Holy Spirit influencing my heart caused me to know the Heavenly Father better. After this, the people in the village wanted me to worship idols; but I would not; I knew that it was breaking God's laws. The people said, "If you don't we shall meet calamity, we shall get no water; and if so, we will pull down your house. Through God's grace the river water was more than ever, and my faith in God increased. This being so they could not carry out their threats, and from that time I never offered to idols. Since then the devil has counted me as his enemy. I lost two horses and a donkey; again a wolf took away another of my children, five years old; my farm had scarcely any crops: year by year he has tried to harm me. This year I lost my only little son by small-pox, and my nephew's son of seven years old was also carried off by the same illness in my house. However, I am deeply thankful for God's grace. He constantly gives me opportunities of hearing His teaching. Let the devil hurt if he will, I know Jesus can save. My whole family is with one heart and mind serving God—that is my great joy.

MR. SHIH CH'ING-LAN.

When I was sixteen I began smoking opium, and continued till I was twenty-seven years old. Mr. Fan exhorted me to give it up, but I would not; I used to laugh at him, because at that time I had money. However, shortly after came the famine, and what with heavy opium-smoking on the one hand, and the famine prices on the other, I began to be in want. "Well," thought I to myself, "if I don't break off the opium I am a ruined man." I feared the foreign medicine, as men said if you took it you would be bewitched; but on hearing of Mr. Hsi's medicine I determined to try that. This was the medicine that Mr. Fan, of my village, was using to cure his opium patients. I accordingly went to him. At first Mr. Fan would not receive me to break off opium, though he told me I was at liberty to hear doctrine there. In a little time Mr. Drake came to lead worship at Mr. Fan's; I heard him preach, and all the more wanted to break off opium. Still Mr. Fan would not receive me. Afterwards Mr. Hsi came; he said to Mr. Fan, "Why did Jesus come? It was to save sinners; don't look whether he is good or not, but receive him; it may be the Lord will save him." Mr. Fan consented. When I came I was told to pray; at first I didn't understand; however, that night I began to pray, and went on about half the night, asking God to help me. God did greatly help, and my cure was effected. When I had been in the opium refuge a few days, my case was getting on so favourably that I went to my father, who is sitting there, and asked him to join me in giving up the drug. He was sixty-three years of age, and had been an opium smoker forty years. He had formerly followed a secret society. The devil tempted him greatly; he had served him so long that the devil was loath to give him up. At last, another disorder setting in, he determined to get the craving cured. God helped him also. When we were both cured, we consulted together, and determined to take all our false gods and burn them. From that time we have worshipped God. After that, my uncle, Shih Ta-hsing seeing us, also broke off opium. Shortly after this there was a "great gathering" at P'ing-yang Fu. I then went to Mr. Hsi's; he exhorted me never again to smoke opium or worship idols. I told him, I wanted for my life-time to worship God. After a little the Holy Ghost influenced my heart, and caused me to see that Christ was the Light of the World. The next year my father and I were baptised. I want to praise Jesus for ever and ever.

MR. LIU PAO-LIN.

At first I did not know God. I was a great sinner, fond of cheating men, gambling and smoking opium. One day, a friend named Chang Ho-ching said to me, "Why don't you give up opium-smoking, and get your craving cured?" "What!" said I, "have you been bewitched by the foreigners? You have suffered their deception, and now you want me to suffer." He came twice like this. I then began to revile him; he came again, and got like treatment. After he had gone, my conscience began to smite me. I said to myself, "Ah! surely my sins are deep-dyed to treat my friend like this, when he is seeking my good." That night, I said to my wife, "Although I revile Chang Ho-ching, you see his opium-smoking is cured. You have such an illness it looks as if you won't live, and I also have disease, and he says God is able to save us." My wife said, "Well, who but God can help us? But now that you have treated Mr. Chang so badly, I doubt if he will come again." I replied, "If God will indeed help us, Mr. Chang will be sure to come again; when he does, I will certainly listen to his words." Not more than two or three days passed, and he came again: that time I received and treated him well. I said to him, "How did you get your craving cured?" "Ah!" he replied, "I fear if I tell you, you won't believe; if you would believe, your illness and your wife's would, both be healed." "I am ready to believe," was my answer. "Well then, if so, you must no more worship these false gods; in three days' time I am going to Fan village; do you come there with me and worship the true God." Arriving at Fan village, I went to Mr. Fan's house and stayed till my craving was cured; my heart, however, was still wretched. Mr. Fan said to me, "I fear your heart is not at rest, you look so miserable." "It is because of my wife's illness," was my reply, "I don't know if she be alive or not." Mr. Fan said, "Let us pray, and soon go to her, and see if we can help." So we went. On our arrival, as soon as I saw her face, I knew that she was a great deal better; for three or four years past she had not been able to wait on me. She, however, got up and prepared tea for us. I was much struck with this answer to prayer. Returning to Mr. Fan's village, Mr. Fan constantly prayed for me. I could not pray. I remember one day hearing a hymn, "Alas! my heart so dark!" and thinking surely that is

me. Not long after I went to the P'ing-yang Fu great gathering. While there I met Mr. Hsi. He questioned me as to my former life, and then told me of Jesus. I went back to Fan village. Mr. Fan preached on the ten lepers being cleansed, and only one returning to give thanks; thought I, I will be one to "return." That one in the parable did not forget God's grace, no more will I. I went home and told my wife; she, too, believed—we were as two raised from the dead. After a little while, Mr. Fan came, accompanied by Mr. Hsi. Mr. Hsi spoke with us, read the Testament and prayed; when he had finished I prayed, and so did my wife. Mr. Hsi was full of joy, saying "Truly this is the grace of God." As we came to the parting-place on the road, Mr. Hsi knelt down and prayed, and as he prayed he wept; he told me afterwards that he wept for fear lest I should go back. After some days I heard Mr. Hsi preach; he said, "We were not saved only for our own benefit, but to save others; we ought to pray for others, set a good example and preach to men the Gospel."

I went home and began to pray to God for a fellow-helper. Soon a man, with whom I had been on bad terms, asked me how I got cured of the opium craving. On telling him he offered to accompany me to Fan village. There hearing the doctrine he was converted, came back and opened a worship-hall in his house for our village. The Lord afterwards saved other souls. Truly, this is God's loving-kindness.

MR. HUDSON TAYLOR.

This most interesting meeting then closed with a few words of testimony from Mr. Hudson Taylor. He told us how he was converted, when in a careless state of soul, by reading this sentence in a tract—"the finished work of Christ"; his mother, many miles away, being in prayer for him at that very time.

He also spoke of God's faithfulness to him in after life, and the encouragement it was, after twenty years' labour and prayer for Shan-si, to have listened to the words of testimony which had been given.

Second Day of Conference.

The next day, Monday, the second and last day of the Conference, Mr. Fan took early prayers, and in his speaking his theme seemed to be "Jesus" right through.

At eleven o'clock we gathered together for the ordination of native pastors, elders, and deacons.

Mr. Hudson Taylor, inviting the brethren working in the P'ing-yang district, to unite with him in the laying on of hands, after a few words of fervent prayer, set Mr. Hsi apart to be a watcher over and feeder of the sheep of God. He was ordained pastor of no particular district; he has done such an extensive work, and been so owned of God, that it was thought best that he should be considered as free to go anywhere for the work of God in these parts, knowing well how he would be welcomed by all the churches.

Mr. Sung was then set apart as native pastor of the P'ing-yang Church.

The ordination of pastors being over, two native elders were set apart: Mr. Chang Chih-heng to P'ing-yang, Mr. Shih Ch'ing-lan to Hung-t'ung.

There were sixteen deacons appointed, of whom only seven were present. Altogether it was felt to be a most solemn service. We ask the prayers of all friends that a sense of the solemnity of their several charges may increasingly rest upon them.

The number of members having already begun to thin considerably, it being the busy time of harvest, it was determined to have the Lord's Supper in the afternoon. Of this sacred ordinance over seventy partook. The newly-ordained pastor, Mr. Hsi, presided, and Mr. Stanley Smith gave an address on, "This do in remembrance of Me."

This service finished the Hung-t'ung Conference. Early the next morning some started for P'ing-yang Fu, the others following them the day after.

The P'ing-yang Fu Conference, August 5th and 6th.

This Conference was a much smaller one than that at Hung-t'ung, there never being more than fifty people present at the meetings; but still it was a very profitable one. This gathering was specially held for those who could not get to Hung-t'ung. The first early morning meeting was taken by Mr. Ch'ü, who has been through much persecution for the Lord's sake at Ta-ning Hien, and a Mr. Fan, Mr. Beauchamp's teacher. The midday meeting was led by Mr. Hudson Taylor and Mr. Hsi. It is much to be regretted that the notes taken of this blessed meeting were so scant. The Lord specially helped His servants.

MR. TAYLOR said:—

"I have believed in Jesus for more than thirty years. The first ten years I believed that He could save me from hell. But, alas! my life and experience during that time were very unsatisfactory—sometimes up, sometimes down, sometimes cold, sometimes hot, sometimes fond of reading the Bible, sometimes not. I had a wife then, who seemed to have no changes—always the same, whether she was in prayer or engaged in household duties, whether she was well or ill. As I watched her, I became conscious that her service to God and mine were of two kinds. I asked her how it was, in her case, that she was so without change? She replied, 'It is not me, but the Lord.' This did not help me, for I did not understand it. I then constantly read and prayed, but it seemed as if no unction of the Holy Spirit came. At last my eyes were opened to see that if I believed Jesus was able to save my soul, I must believe, too, He is always able to keep. One day, reading the verse, 'He that cometh to ME shall *never* hunger, and he that believeth on ME shall *never* thirst,' I said I must at once trust, and fear no more. Since that time I have had joy and rest in my heart. Though my face has not always bespoken peace and joy, in my heart there have been always present these blessings. And now, after twenty years, though I am not able to say I have not sinned, yet I do know Jesus can give us a peace—a joy—a rest. Jesus always can save. Don't trust yourself, therefore; always trust Jesus."

I then gave a short account of the Hung-t'ung Conference, and Mr. Hsi added a few words of testimony.

The evening meeting was led by Mr. Stevenson, and was a testimony meeting.

Mr. Stevenson, in his opening remarks, after defining witnessing for Jesus, said:—"I can say Jesus is my very best Friend. He has forgiven my sins, and fills my soul with perfect peace. I know He is in my heart. If I did not constantly praise and extol Him, the very stones would cry out against me."

MR. WANG.

I recently was fond of opium and gambling. Six years ago I was thin and emaciated. See how stout I am now! This is all God's grace; others all rejected me; I had not a friend; but He saved me. One look at the Cross and I was healed. I hope for a lifetime to put forth strength for God.

MR. TUNG.

For seven or eight years I gambled and was fond of using bad language. I spoke with some of the Christians, but they were not my lot, and I didn't believe in them. One day Mr. Chang Chü-hui left me a book, asking me to read it. I read about Jesus, but although I was interested, I did not understand the doctrine. Shortly after Mr. Fan having been beaten by the mandarin, I attended him daily. I heard his words, and also in the chapel attended worship. I then went everywhere trying to find out how to get saved. Now I know those who repent earnestly and believe in Jesus obtain salvation.

MR. CH'Ü.

Brethren and sisters, please hear my words. Formerly I was fond of reading books. Eight years ago a friend of mine of the name of Chang came to Ta-ning Hien and brought with him a Gospel of Mark. I was delighted to read this book and its wonders. I thought to myself, "I wonder if there be other books, or is there any society holding these doctrines." The next year I heard that a foreigner —Mr. Hill—had come to P'ing-yang, and that he preached the doctrine of Jesus and gave away books. I always wanted to see him, but never did. A pupil of mine brought two books from P'ing-yang; I read these two books, and then got to know where the foreigner lived.

The third year my pupil again returning from P'ing-yang brought with him a New Testament; afterwards he gave it me. I was always reading it; though I didn't thoroughly understand it. I remember reading "the way was narrow and the gate strait that led to life," that "few obtained salvation," and I feared, saying, "Ah, the time is soon coming, and I am not saved." Two years after I saw another book, entitled, "The Gate of true Doctrine." The next year I wanted much to go to P'ing-yang. Some said Mr. Drake was there, others said he was away. I went to P'ing-yang, and there I saw Chang Chih-heng and Mr. Sung; afterwards I saw Mr. Drake. Mr. Drake said, "Come and stop here!" I accepted his invitation. I then saw Mr. Hsi and prayed with him. Mr. Drake gave me twelve or thirteen books; at that time I fully trusted Jesus.

Arriving again at my home in Ta-ning they were very displeased. Gradually, however, others came to hear and believed too. Mr. Chang, who gave me the first copy of Mark, hearing my words also believed. In the ninth month there was a great gathering at P'ing-yang; I went to it accompanied by my brother. When I returned home my only child died—my brother also took ill. I was much depressed, and the devil tempted me that I had been deluded. Shortly afterwards my brother died, but before his death he was always saying, "Thank God! the Saviour is able to save men."

The next year, second month, inquiry was made whether I worshipped idols or no. I replied, No! Thereupon the inspector of instruction had me beaten. He wants now to take away my degree, but I count it as nothing. Jesus has a greater glory in store for me than that. The next month I was baptised. In the eleventh month I was made an elder. Truly, this salvation is as it were being alive from the dead. We who trust Jesus constantly have peace.

The next morning this Mr. Ch'ü was ordained pastor of the Ta-ning and Sih-chau district, and five more deacons were appointed. This ended the Conference.

On Saturday, August 7th, Mr. Hudson Taylor left P'ing-yang for Han-chung. The arrangements made were for Mr. Hudson Taylor to go to K'üh-wu, forty miles south of P'ing-yang, and there picking up Mr. Beauchamp, Mr. Herbert Hudson Taylor, and Mr. Studd to proceed west to Han-chung.

As, however, there were still some matters to be settled with the native pastors, etc., and in going south to K'üh-wu, Mr. Hsi's village would be very little out of the way, Mr. Taylor, in response to Mr. Hsi's invitation, spent Saturday to Monday with him. He went there accompanied by Mr. Stevenson, Dr. Edwards (from T'ai-yüen), and myself. We arrived at 9 p.m., and found a goodly number—some thirty or forty—assembled at evening prayers.

The house was nicely prepared for us, the little court covered with an awning, the main room—his worship-hall—being faced with these words in large Chinese characters, "The acceptable year of the Gospel." This worship-hall was, for the time being, our bedroom.

The next day (Sunday) Mr. Ch'ü and I took morning prayers. Mr. Taylor took the midday service, while in the evening Mr. Stevenson led another testimony meeting.

Several interesting testimonies were given, amongst them one by a lady, Mr. Hsi's aunt.

MRS. LIANG.

I want before the pastors and church-members to tell of God's grace. A short time ago, as I was one day entering an oil factory, the inside being dark, I fell into a pit and damaged my leg. After suffering acute pain, and being unable to move, I sought medical aid, but without benefit. One day my nephew told me how that his brother-in-law—Mr. Hsi—trusted in Jesus, and cast out devils, and was much blessed in healing diseases by faith in God. I replied, "If you believe in God, you can invite him." My nephew went to invite Mr. Hsi to come. He came, laid his hands on me, and prayed to God. The third day I was healed, and descended from my couch, able to walk. I then believed in the power of God. Of course, I at once cast away my idols, and worshipped the true God. The next year those of my own home and village greatly persecuted me; they took my husband, too (who is a believer), and beat him terribly. My nephew and I recanted, and for fear of persecution, offered to the idols. I was immediately smitten with a great illness, and nearly died. I again had Mr. Hsi invited. On coming, he warned me, adding, "If in truth you will repent, and no more worship idols, God is certainly able to forgive, and your illness will certainly be healed." At that time I firmly determined, "If God will once more save my life —though men should persecute me even to death—I will not again worship those false gods." From that time I truly believed in God; with my whole body I want to serve Him. At present, however, we have to worship in secret, not daring to do so in public. If we want to do so in public we have to come to this village. I therefore ask your most earnest prayers on our behalf.

We were all full of thanksgiving that this lady (without the slightest suggestion on the part of foreigners) should have been led thus to testify for God. Humanly speaking in China, where the etiquette about ladies is so strict, it was impossible. But this is just an instance of the fact that neither men, nor devils, nor long-established customs, can defeat the purposes of God, or bring to nought His Word. In Ps. lxviii. 11 (R.V.) it reads, "The Lord giveth the Word; the women that publish the tidings are a great

host." Later on, in the Prophets, is the word which was quoted at Pentecost, "On My handmaidens will I pour out My Spirit, and they shall prophesy." From the birth of Jesus till now, how has God set His seal on these Scriptures! The first heralder of the Gospel was a woman. Of the aged Anna (Luke ii. 38), this short but sweet and simple testimony is given, "She spake of Him." The Lord hasten the day when "a great host" of His handmaidens in this heathen land may have their tongues loosened for the like hallowed object! The Lord grant that the same mighty blessing which has attended the preaching of women in home lands may be vouchsafed to their missionary and heathen sisters here! For never until *their* lips are opened can the women of China's millions be effectually reached, or the mothers of China cease to be curses to this world in rearing a Christless and God-dishonouring offspring.

On Monday morning Mr. Hsi led the Communion service, and in the late afternoon we started for K'üh-wu, Mr. Hsi and others accompanying us about three miles. The next day we got to K'üh-wu, and that same day Mr. Taylor, with his son, and Mr. Beauchamp, started for the West, Mr. Studd waiting till the morrow. Their first stage was by moonlight; we accompanied them out some way. A few last words of helpful counsel, a few last words of mutual love, a few last words in solemn stillness, as with hands locked in his, we each received his parting blessing; and the visit to Shan-si—so long expected, so long deferred, but now so blessed in its outcome, so treasured in our hearts—was over.

What wonder if the thought stole across our minds as we retraced our steps: "A little while and he may come again"! What wonder if we were led up to think of that more certain return of his Master, or found comfort in the re-assuring words of Jesus, "It is *expedient* for you that I go away"! Yes! it is "expedient." The partings, the separations, the crosses, the disappointments of this world, are all expedient. They are His appointments, *therefore* they are expedient. They are the inlets to deeper and greater blessings; they remove from under us the props of the creature that we may learn to find our heart-rest in leaning on the Creator; they bid us "seek another country, that is an heavenly"; they bid us look not at the western hills, behind which, as it were, at Calvary His sun did set in darkness, but gaze with eager eye on eastern skies, where even now the night is yielding, and the first grey streaks of early morn are telling out our glorious Lord's return; they lead us on in a natural train of thought to these personal expressions of His love: "If I 'go away' I come again, and will receive you unto Myself, that where I am, there ye may be also."

A last word—

Jesus is surely coming; but "till He come" let us of English tongue go forth!—go forth at His command into the world's great harvest-field.

Thrice, thrice are we the debtors of the heathen world.

Debtors—for we possess what they have not.

Debtors—for we have kept back for centuries what should have been given them with generous hand.

Debtors—for instead of a loaf we have given a stone, instead of a fish a serpent!

This weary world cries out for rest—rest which, though it knows not, can alone be found upon the bosom of God.

Its cry is well-nigh unheeded by the majority.

This wretched world exclaims for peace—peace which, though it knows not, can only be found through the blood of Christ.

Lo! we poison them with spirit; we drug them with opium.

Christians! let us arise and shake off from us the dust of inactivity. Let us to Calvary's hill. Behold He dies!

Shall we pass by with heart not *wholly* won, with life not *fully* yielded, a grace so special and a love so true?

No! It must not—cannot be!

His love, His dying love, shall constrain us; it shall put devotion into our lives; shall stamp upon our hearts the "ALL FOR JESUS" cry; it shall awake us trumpet-tongued from the grave of sloth, to the risen life of gladsome service.

Christians! hark we to His word:

"All power is given unto ME in heaven and in earth."

Christians! look we upon the open field! Africa, South America, India, China, the ocean isles which "God so loved;" for which Christ died.

And then—the marching orders—His last command that knows no compromise:

"Go ye! and make disciples of ALL nations."

Who will miss the privilege of obedience?

After the Conferences.

FROM MR. STANLEY SMITH.

SIH-CHAU, *September 1st.*—Mr. Stevenson and I started with Mr. Hsi on the 23rd of August, intending to take the following route. From Hung-t'ung to Ta-ning, thence to Sang-ngoh, and then on to Hsiao-i by way of Sih-chan; at Hsiao-i Mr. Stevenson to leave us and go north to T'ai-yuen, en route for Shanghai, and Mr. Hsi and myself to return to Hung-t'ung by way of Hoh-chan and Chao-ch'eng, then on for a short visit to Yoh-yang and back.

In these three last places, Hoh-chan, Chao-ch'eng, and Yoh-Yang (all in my *parish*), there are believers and opium-refuges. Leaving Hung-t'ung on the 23rd we came in three days to Ta-ning Hien; the country between these two places is of high altitude, the oak-tree being met with, and grass, oats, and potatoes much grown; we were much reminded of England in seeing cattle and sheep in this pasture land.

A good part of the way was through a wild mountain pass, the rocks being very bold and grand, and the stream of a mountain torrent adding much to its beauty. Ta-ning Hien is a very small place surrounded by high hills, but though so "little" it is, it would seem, destined as Bethlehem, to be an important centre in God's work. The house is of a comfortable size, and most admirably adapted for mission work.

Mr. Cassels was in this place for four months, and in that short time, with God's blessing, he had not only been instrumental in leading souls to Christ, but of endearing himself very deeply in the hearts of the people—both Christians and heathen. One young man, who was baptised during our visit, himself brought to the Lord by means of Mr. Cassels, told me how when Mr. Cassels went away they all wept.

The second day at Ta-ning, some of us went out on the street, for there is only one worth the name in this very small country-town, while Mr. Stevenson examined the enquirers. It was delightful to hear Mr. Hsi and Mr. Ch'ü, both scholars, preaching in the streets, and so evidently with the joy and reality of the gospel in their hearts, and that, too (in Mr. Ch'ü's case), in the very town

where not long ago he had been beaten for not worshipping idols.

The next day, Saturday, we started, including Mr. Ch'ü, Mr. Chang, the native elder, and some other Church members, for Mr. Ch'ü's house, distant some forty *li*. It had poured in torrents in the night, and as this whole district is composed of precipitous hills, which drain very quickly, the river, along which was the "path" to Mr. Ch'ü's village, was swollen into a roaring cataract, racing down to the equally intractable Yellow River, which last is distant only ten miles from Sang-ngoh. This made the journey a little longer, and in two places we had to wade, not indeed through the main current, but through some side slack water. In this we were very much more fortunate than the day before reaching Ta-ning; on that day we had to cross the river thirty times, those who were not on beasts wading, the river being low.

We arrived at Mr. Ch'ü's house in the village of Sang-ngoh about three o'clock in the afternoon. The first thing that struck the eye as one entered the gate, was a memorial tablet given to his grandfather by grateful patients as a tribute to his medical skill. Entering the courtyard, which is about fifteen yards square, one is struck by the regular, stone-faced "caves"; they are on three sides of the square, the fourth side being a wall, and are ten in number, in shape like a small railway tunnel, and go back some twenty feet or more into the soil. We soon gathered with some of the church members and had prayer and praise. Food was then served. Afterwards the greater part went down towards the river's side to see if there were a suitable place for baptism. A most admirable baptistry was soon found, deep enough for our purposes, and in the evening all returned, looking forward to an outpouring of the Spirit of God on the morrow.

That evening we had an address by Mr. Hsi, after which there was a public examination of the baptismal candidates by Mr. Stevenson, which continued till past midnight. I have already mentioned the state of the river; Mr. Ch'ü's house is close to it; there are converts in villages on both sides scattered along the valley. As some could not come, owing to the river, on Saturday, some church members were sent off early on Sunday morning to bring them on donkeys.

The first service was taken by Mr. Hsi and Mr. Key. After a little interval Mr. Stevenson gave an admirable address on, "Confession with the mouth," and during that address, not only with his mouth, but with face full of the joy of the Lord, he bore witness to Jesus. The address over, Mr. Stevenson further examined the candidates; their examination was no light test of sincerity. In view of the persecution which has been in this district, they were well forewarned before taking the step of baptism, and many in answer to the question replied they would sooner part with life, if need be, than Jesus. We then had a meeting of Church officers and members to approve of the selected candidates; they were all, to the number of nineteen, held to be fit for baptism—twelve of them being men, the rest women. Dinner being over, the male candidates walked down in a procession, singing hymns, amongst which were the well-known, "Jesus loves me," and "When he cometh." The baptismal service was interspersed with plenty of singing, and two short addresses by Mr. Hsi. Although the village of Sang-ngoh is small, only consisting of twenty families, there were very nearly one hundred onlookers. Most reverent were they too, nor was there the slightest interruption. Very impressive and deeply blessed it was to make those hills resound with praises to the one true God, our heavenly Father, and then to see those nineteen publicly profess their faith in Jesus, His only begotten Son, in the rite of baptism. They were baptised by Mr. Stevenson.

The service at the river-side over, we all returned to Mr. Ch'ü's, where we had a further meeting, which I took. In the evening we had the Lord's supper, led by the two native pastors, Mr. Hsi and Mr. Ch'ü, after which the meeting was protracted till past 11 p.m. Mr. Ch'ü's address was very much to the point, urging us all, especially those newly baptised, never to forget Christ crucified. Thus ended a most happy Sabbath. On the Monday morning Mr. Hsi spoke most helpfully on John xiii., showing us that the Lord washing His disciples' feet must be the spirit that must always energise us if we would win souls to Christ and serve God. Mr. Stevenson then shortly exhorted the new Church members, and commended them to God in prayer.

Our stay at Mr. Ch'ü's, though so short, was *delightful*. There was such an absence of formality, such natural friendliness, one felt quite the home-feeling that should always be present when Christians meet. There were plenty of little children, too, romping about between times, blind man's buff being attempted once with them, to the amusement of young and old. Mr. Ch'ü was most lavish in his hospitality; nothing seemed too good for us, no trouble too great. Knowing we English were meat-eaters, nothing would do but to have a young goat brought in and killed for us—killed in the court-yard, as of old in England. It was quite hard to leave them. Mr. Ch'ü's mother, on being reminded of steadfastness, said at once, "No, my love for Jesus shall never change." This old lady (amongst those who received baptism) has a beautiful face, beaming with the peace and joy that is within Mr. Ch'ü's wife, alas! does not yet believe; she cannot get over her husband suffering persecution. Please pray for her.

On the return to Ta-ning, Mr. Stevenson paid a visit to a little village where Mr. Cassels had stayed for a short time. He found there several enquirers, and was deeply touched, at a small service he held, on hearing these simple folk, including men, women, and children, joining in the Lord's prayer. Yesterday, coming here, we were caught in the rain, so we stopped here for one day; in the afternoon it cleared up, and Mr. Hsi, Mr. Ch'ü, and myself went out on the main street, and had a single file procession, singing "Jesus loves me." This drew a gathering of about fifty, we all three then spoke in turn, the people listening most attentively. We came home praising the Lord for his goodness.

Hope for the Future.

A LETTER FROM MR. J. W. STEVENSON.

WE are greatly encouraged out here, and are definitely asking and receiving by faith definite blessings for this hungry and thirsty land. We are fully expecting at least 100 fresh labourers to arrive in China in 1887. I am happy to think that God is very likely to rebuke our small faith by sending a great many more than the number stated above, "according to His riches in glory by Christ Jesus." The field is opening up most wonderfully, and prayer is being answered for this land. But before the overwhelm-

ing flood of blessing that is coming there must be more prayer and more *living sacrifices*, holy and consecrated, offered.

My visit to SHAN-SI has been most delightful, and I am sorry to leave for several reasons. I have met the most of the native Christians in the south of the province. They are warm-hearted and zealous disciples, and some of them are very prayerful. I have learned many a lesson of simple trust and faith from them. They are marked by a strong faith in the power of prayer, and no wonder, for they get so many proofs of God's faithfulness in answering that it would be a thankless and useless task to try to explain away the direct help they get from God in answer to prayer; some of them *fast* regularly as well as pray. Up to date, 101 persons have been baptised upon profession of their faith this year in the P'ing-yang district, and I know and have had conversations with others to the number of about 50, who I hope will be baptised shortly. I am not including a great many who have not decided for Christ, though attending services more or less regularly. I had a conference at Chao-ch'eng Hien (one of the district cities in Mr. Stanley Smith's large parish), to which 53 professing Christians came; all stood up to signify that they had decided to follow Christ; many told the story of their conversion and details connected with persecutions manfully borne for Christ's sake. Yet out of the 53 only 17 are yet baptised. Surely a few facts like these will encourage you to go on praying and working.

Then another pleasing fact is, that the converts are from wide extent of country and scattered over a good many districts. Praise God for these lights placed in so many dark places. There is one thing that has pained me, and that is, that so little—almost nothing—is being done for the women in Southern SHAN-SI. There is work among them notwithstanding, I baptised seven three weeks ago, and six a week later in another district. I am longing to see, and I am praying hard for it, Mildmay establishments of consecrated and whole-hearted ladies in *every* province; we could do with two or three in each province. The great desideratum is competent and fully-consecrated ladies to lead and head such establishments. They can also be found. Praise the Lord! The influence of such lives among the women of China would be great, and would soon tell in large ingatherings of souls into the kingdom of God. The soul and centre of society being thus touched by divine power and grace, the whole fabric of heathen society would soon show the mighty influence of womanhood wholly consecrated to Christ. I wish you would pray for this, and when you get among ladies ask them to pray and think about it. The Lord hasten the multitude of women to publish the glad tidings of His love in China.

Mr. Stanley Smith wrote you of our visit to Ta-ning and Sih-chau, and I want to tell you a little of what happened after we left Sih-chau. After three days travelling we reached the village of Tao-hsiang after dark; we had a long climb to get to that mountain village, and were specially delighted with the warm welcome given us. We were put up in a cave and received every attention from the hospitable villagers. We were rather a large party, *i.e.*, Mr. Stanley Smith, Mr. Key, Mr. Hsi, Mr. Ch'ü, a servant, and myself, but we got packed away comfortably in the cave. There were two Christian tracts on the wall, which indicated that something was known of the true God, even here.

The following day (Sunday, September 5th) the enquirers came in from several villages, and the cave was crowded in every part at the services we held. During the day we held a special examination of the candidates for baptism. It would have rejoiced your heart to hear some of the answers by the women, and men as well; when it was clearly pointed out that their profession would involve them in persecution, and even death might be the outcome, and it was put to them whether in the face of these things they would still continue to be Christians—they eagerly said, "*rather let life go than Christ.*" It was glorious to hear such testimony from those so recently without the least knowledge of the Gospel. After careful examination ten persons were accepted for baptism and were accordingly baptised during the day. Of this number six were women and four men. In the evening the two native pastors (Hsi and Ch'ü) conducted a most impressive communion service, and thus a church was organised.

You may ask how the people of this out-of-the-way village heard the Gospel and got interested. It appears that Mr. Ch'ü, the native pastor at Ta-ning had been visiting some relations near by, a good while ago, and embraced the opportunity of telling them of his newly-found Saviour and of his joy in the Lord. The people listened with interest and begged for further instruction; this was given to a limited extent, and the interest increased. A Mr. Li, who is now Mr. Stanley Smith's teacher, visited this village and helped the enquirers a good deal, and later Mr. Cassels left Mr. Chang, an elder at Ta-ning, to help to teach them the way of the Lord more fully. God blessed the efforts of His humble servant, and the foundation of a blessed work, we trust, has been laid, which will grow and extend all over that hill-country. The station is in the Hsiao-i-Hien, and three days from T'ai-yuen, and the same from Sih-chau.

I am staying here for a few days and hope next week to leave for the coast. I am convinced God is about to do very great things for us, and that floods of blessing will descend upon this dry and thirsty land. I am expecting that we shall hear of good tidings from home soon in revived life and increased consecration of life and substance to the salvation of the heathen.

Tidings from Scattered Workers.

Chek-kiang Province.

FROM MR. WILLIAMSON.

Fung-hwa, August 12th.

We baptised one man and two women on the 11th of July; the man is elderly, and is the husband of one of our members. One of the women resides at Do-gyiac, and had been an enquirer for a considerable time, but the opposition of her family had kept her back. Since she became decided her family have shown less opposition, and she now brings an elderly woman along with her. The other woman is also elderly and almost blind; she came from Teo-meng-deo, where we have several members. She had heard the gospel frequently, but a short time ago, when she was alone in her house, her daughter-in-law being out, and her sons at work in the fields, some stacks of straw near the end of her house took fire. Her neighbours each ran to take care of their own property, and the poor woman, nearly blind, had no one to help her, but she called on the Lord and He helped her, for her house, though most exposed to danger from the burning straw, escaped injury. Her sons, on returning from the fields, and hearing what had taken place, proposed to go and give a thank-offering to the idols, but their mother said, "No, I prayed

to the true God. He heard and helped me, and I will have no more to do with idols." There are four hopeful enquirers at T'ien-t'ai and one at Ning-hai.

FROM MR. J. A. HEAL.

Shao-hing, July 4th.

This has been one of my happiest Sundays in China. In the morning Mr. Meadows preached from the word "Come." In the afternoon two of the school-girls were baptised. The Misses Carpenter bear testimony to their change of heart and life; the girls were greatly rejoiced when they were told that they might be baptised. The simple service was beautiful, because of its simplicity. We all partook of the communion, thus in fellowship with these young disciples, showing forth the Lord's death till He come. One's heartfelt prayer for these two is that they may be kept steadfast through the temptations that they will assuredly have to meet. This is the first baptism that I have witnessed in China. Please God it will not be the last.

FROM MISS OLIVER.

Wun-chau, July 13th.

We had some good services on the first Sunday in the month. Five were baptised, and there were such a nice number at the Lord's table.

FROM DR. STEWART.

Kin-hwa.

I commence my diary with August 1st, and the first report is the baptism of seven converts. Hallelujah!

Kiang-su Province.

FROM MISS DAVIS.

Yang-chau, Sept. 15th.

We had the great joy of seeing two dear native brothers baptised on Monday afternoon in our chapel. One of them was a cripple, and never shall I forget his beaming face. The chapel was crowded, and I trust many went away impressed by what they had seen and heard. There are two young builders, candidates for baptism, who come here every evening regularly to join us at prayers. It is so encouraging to see their thirst after the Word, and their faces, too, speaking of Jesus within.

Gan-hwuy Province.

FROM MR. COOPER.

Gan-k'ing, Aug 31st.

The Lord is blessing us, and great numbers of people seem interested in the truth. A fortnight ago I baptized eight here, and there are some seventeen other candidates for whom I hold catechumen classes twice weekly. The devil is raging and doing *his* best to overthrow the work, but we are more than conquerors through Him who loves us; wave after wave of trouble has been breaking over us, but God is our refuge and strength, a very present help in trouble.

Hu-peh Province.

FROM MR. GEO. KING.

Fan-ch'eng, Sept 21st.

We have had twenty-five baptisms as yet this year, making the membership thirty, now. Mrs. King and Miss Emily Black have classes, some in the country and some in the town, and these have been fruitful in converts.

Han-suh Province.

FROM MISS MARSTON.

Ts'in-chau.

I got such a splendid promise about this place the other day, Joshua xvii. 18, "The mountain shall be thine; for though it is a forest, thou shalt cut it down, and the goings out thereof shall be thine: for thou shalt drive out the Canaanites, though they be strong." Billy Bray had his hill and now I have my "mountain." "All things are possible to him that believeth."

FROM MR. BURNETT.

Ts'in-chau.

Last week the annual theatrical performance was coming on, and the desire to make good use of the Gospel net was laid upon our hearts. The visitors had never been received before for want of room, but as the house on the street was empty, we thought we would invite them to it. Accordingly we prepared tea and cakes, and a large room was opened for men, while the garden and another room inside were set apart for women and children. I entertained a goodly number of men during the three days, and had fine opportunities of preaching the Gospel; the women and children also attended well, and I believe all went away feeling very contented, and more warmly disposed towards us. If there is a place opened where people can go and receive a little hospitality after coming a good distance from the country, I believe it will go a considerable way in commending the doctrines we inculcate, and will have the effect of gaining for us an attentive audience when we visit them in their village homes.

Shan-si Province.

FROM MR. T. H. KING.

Kwei-hwa-ch'eng, June 13th.

Yesterday, in company with a lama priest, we visited a large temple here. The splendour of the place almost baffles description. I have never seen anything at home or in China to compare with it. Some of the stones used are very large, and the carving and painting very grand. Idolatry among the Mongols will, I fear, die hard, but Christ shall have the heathen for His inheritance. When we look at the difficulties of missionary labour, we must not forget that our FATHER is ALMIGHTY.

Shen-si Province.

FROM MISS ANNIE TAYLOR.

En route for Han-chung.

At Tsï-yang Hien a number of women came to see us; one of them, a teacher's, wife, invited us to go to her house, which we did after dark. A little girl belonging to a boat going up the river with us lived in the same house; one day she said to Miss Barclay, "My people do not know about Jesus, there is no one to tell them, but if they did I am sure they would worship Him too." The house was just outside the city gate; we soon had the room in which we sat full of girls and women, who listened most attentively, our little boat friend, who is only eleven years old, explaining what they did not understand. She told us that she loved Jesus and prayed to Him. She said to the women, "They have told me, I tell you, and you must tell others." They begged us to stay with them that they might hear more, but we were obliged to go. We do pray that some one may soon be sent there with the bread of life.

At a little village near which our boat stopped for the night, as I was walking on the bank a woman came up, and, after talking some time, asked me to pay a visit to her home; so Miss Barclay and I went. The house was on the main street; she took us into an inner room, and crowds of women and girls soon flocked in to see us. What was our joy when we found that they had already heard something of the Gospel from Miss Wilson and Miss Fausset. They enjoyed so much the story of the raising of the widow's son, and when Miss Barclay told them about Jesus dying on the cross, they seemed filled with wonder that He should thus die for them. Many of them escorted us back to the boat, saying, "Jesus loves us" over and over again to themselves; they too wanted us to stop.

I was interested in hearing that there was a nun living alone in a temple on a hill near, who came from the north, and when she first arrived could not understand their words, so after all they cannot think it so very strange when we come and live amongst them to teach them about Jesus.

Departure for China.

Miss Kerr left to return to China by P. and O. steamer on Dec. 2nd.

China's Millions.

A WAR-JUNK.

Divine Possession and Government.—2.

"The sea saw it and fled; Jordan was driven back. | The mountains skipped like rams, The little hills like lambs."—Ps. cxiv. 3, 4.

JUDAH, as we have seen in the previous paper, sadly failed to apprehend God's presence in their midst, and Israel proved both faithless and insubordinate. But all this did not annul the *fact* that Israel had a King, and that that King was a mighty One. Strange that man alone should resist his Maker; and that the people of God should, at times, be the only ones unconscious of the presence and saving power of their Deliverer! But blessed is the truth that His presence is not dependent upon our apprehension of it, nor His power to save necessarily limited by our want of faith.

"The sea saw it and fled;
Jordan was driven back."

But if this was the case, despite the sin and failure of the people, what would have been the blessing had faith been in lively exercise, and their souls been yielded in hearty submission! Blessed, oh, blessed indeed, is he who gives up His whole being to His Saviour and His God, for His indwelling and His governance.

Apart from this indwelling and governance how truly helpless we are, and how ofttimes hopeless we become! The believer who undertakes the management of his own soul, unless he deceive himself, will ofttimes cry out, like the apostle under the same circumstances, "O wretched man that I am, who shall deliver me out of the body of this death?"

FEBRUARY, 1887.

It matters not how sincere the believer may be: if it be at all a question of "I myself," while the mind may serve the law of GOD, the flesh *will* serve the law of sin. But how changed all this becomes when it is no longer "I," but "CHRIST," who "liveth in me"! Then, we do not cry to be delivered *out of* the body of this death, but the life that we live—though still *in* the flesh—we live in the faith (faithfulness) of the SON of GOD, who loved us, and gave Himself for us. We find and prove that the law of the Spirit of life in CHRIST JESUS has delivered us from all bondage to the law of sin and death, and are consciously free to yield ourselves, if we will, unto GOD as alive from the dead.

We shall not find this new life a life without conflict. The world still remains the world: the flesh still remains the flesh: the devil still remains the devil. Escaped from Egypt, Egypt (that is, the world, worldliness) will pursue us; but whereas the Red Sea would prove an insuperable barrier to the carnal mind, if CHRIST be indwelling, the sea sees it and flees, and we begin to find that there is *no hindrance in the presence of our Master and King*. The proud waves of the sea, the swellings of Jordan overflowing its banks in time of harvest, own the presence of HIM, who when on earth calmed the fears of the fishermen on the Sea of Galilee, and said "Peace, be still!" to the raging waves. Mountains of difficulties skip out of the way like rams; and the more numerous little hills in *His* presence become harmless as lambs.

> "Frail children of dust, and feeble as frail,
> In Him do we trust, nor find Him to fail.
> His mercies how tender, how firm to the end,
> Our MAKER, DEFENDER, REDEEMER and FRIEND!"

And is it not just when well assured of this indwelling presence, and conscious that there is no mutiny within—that all is yielded up to, and thoroughly taken in hand by our LORD and MASTER—is it not then that we truly *begin* to count it all joy when we fall into divers temptations, begin to realize that for us all things do really work together for good, and begin to sing, before the battle, the song of praise in anticipation of the rich spoils of which we are assured? The intelligent believer *would* not lose the conflicts; for apart from them, where would be the palm, the crown of victory? His earthly crosses and earthly losses lead to such rich CHRIST-winnings, that he ofttimes realizes that even now the pain is not worthy to be compared to the gain; and he knows that the pain is but short-lived, while the gain is eternal. Under the leading of the victorious JOSHUA, Amalek (the flesh) becomes a worsted foe; and the promise is secure that its remembrance shall, ere long, be blotted out for ever. "And the GOD of peace shall bruise Satan under your feet shortly," is another of the cheering words by which the heart of the believer is strengthened, while enduring hardness as a good soldier of JESUS CHRIST.

In the *history* of the bringing out of Israel from Egypt, and of their bringing in to the promised land, as detailed in the Pentateuch and in Joshua, the principal instruments used by GOD are brought very frequently before us. Moses, Aaron, Joshua are prominent there. But they find no place in this psalm. We are brought directly into the presence of GOD, and human agency disappears. Nor is this all. We find no mention of the wilderness—it disappears with the faithless generation who were buried in it. Why is this? Because in the life of faith there *is* no wilderness. The sea—the boundary on this side—sees our MASTER and flees; Jordan—the boundary on that side—in His presence is driven back. The wilderness is for unbelievers, who *will not* enter into rest, and for hankerers after the flesh-pots of Egypt, who prefer the indulgence of their own appetite to the glorious freedom of the children of GOD. Not a little misleading are some of our popular hymns, which compare Jordan with death, and Canaan with heaven. What! after we get to heaven, shall we need the pains of circumcision, and have to fight every step of our way, slaughtering the inhabitants there who have filled up the measure of their iniquity, ere we can enter into the prepared mansions? No! Ten thousand times, No! The Canaan rest is to be enjoyed *now;* and, under our victorious JOSHUA, each battle *should* result in victory, and every foe *should* be dispossessed and put down. "The sea saw it and fled: Jordan was driven back." And at His command the sun still stands still, and the moon goes not down. The elements of nature war with His foes and ours, and we know, in all our hearts and in all our souls, "that not one thing hath failed of all the good things which the LORD our GOD spake concerning" us. We have advisedly said each battle *should* result in victory; for, if Achan rob GOD, defeat will follow disobedience; and if, instead of putting down the Canaanites, we begin to make truces with them, we shall end by being driven out of the good land ourselves—another proof, we need scarcely say, that the Canaan rest is a type of the rest of faith to be enjoyed down *here*—a rest which may be lost, and not, therefore, the heavenly rest that still remains.

And this brings us to two very practical questions, with which we will close this paper. (1) Where are *we?* In bondage? or in wilderness-restlessness? or in the restful land of corn and wine and oil-olive? And (2), if in the land, are our victories hindered and defeats engendered by any spoil of Jericho hidden in our tents, or by any compromise with the foes of the GOD of Israel—the old Canaanitish inhabitants? These are questions each one will do well to answer for himself before GOD, for "if we judge ourselves we shall not be judged."

J. Hudson Taylor.

Medical Mission Work in Han-chung.

FROM DR. WILSON.

WE have all very much valued Mr. Stevenson's visit here. Coming so recently from England, where he has been so rejoicing in the growth of the missionary spirit, it was like a voice from the old country to hear him tell us much to call forth our praise for what the Lord has done, and to stimulate our faith to expect the Lord to do great things yet for us and for China.

I was much encouraged by Mr. Stevenson's repeatedly-expressed sympathy in, and approval of, the medical missionary work here. The work is steadily increasing and gaining favour among the people; and though, as in any newly-opened medical work in the interior, we have to be content with a small *rôle* of surgical cases, yet even these are increasing. I have always wished that the medical work here might be kept in a healthy relationship to the evangelistic—that the latter should always maintain the first place—and I have consequently been glad that in our early years it has not suddenly assumed such overpowering proportions as to make it difficult to find time for preaching and for study.

Mr. Stevenson made me promise to send a diary of the main items during the next ten days or fortnight, as affording a fair picture to those interested in China of the average nature of the work in a medical mission hospital in the far interior of China, more than 1,000 miles away from any other European doctor. The suggestion was made on May 23rd, so the diary shall commence with May 24th.

May 24th, Monday.—Dispensary closed in consequence of the Quarterly Native Church Conference, this time to be held in the village station, distant six miles. The Church assembled in full force, and a very happy, profitable time we had. The subject, chosen several weeks before, was, "The Differences between the Christian and Others"—a very practical subject, and one in which the natives could easily take part. The speakers were seven in all, of whom three were foreign and four native.

May 25th, Tuesday.—Before morning prayers were over, some men arrived from the military Ya-men, bringing a captain (over ten men), who was suffering, and had been for ten days in great pain from acute inflammation of the lower jaw. This, on inquiry, as is so often the case in China, proved to be the result of the treatment he had undergone at the hands of the native doctors—originally merely suffering from a decayed tooth, which forceps would have immediately removed, but which was beyond their skill. The treatment he had been subjected to consisted in forcibly thrusting a needle into the jaw. This failing, more severe measures were had recourse to, which simply resulted in setting up acute inflammation of the bone, with all its attendant suffering and danger. His mouth was firmly closed, and he could not open his jaws in the least. We took him into a private ward, with a servant man he had brought with him, and at once adopted a more rational line of treatment, which eventually resulted in entire recovery.

Same day was called to see a man very dangerously wounded. This case I may mention in detail as conveying some idea of idolatrous and superstitious practices among the Chinese. The patient, a man about forty, lives in the street close to the ladies' house. He has one little girl who attends their school, and two wives who would like to attend the women's class, but he will not let them. He has three or four silk looms and several workmen. The previous day he had stabbed himself in three places, the only explanation being that the house was said to be haunted by a devil, and at night he could hear it moaning. Upon the night in question he heard it more than ever. This made him so miserable, that in a fit of desperation he seized a great knife and stabbed himself. In one place he had penetrated the abdominal wall and exposed the bowels.

The next thing was to hire a necromancer to come, who by means of writing certain cabalistic characters on strips of yellow paper is supposed to be able to ward off the approach of evil. Of these papers some are posted up over the lintels of the door, others are pinned on to the bed, and yet another folded up very small and pinned to his clothes. But this necromancer did not stop here, but proceeded in his own crude way to treat the wound by stitching it partially up, not with silk thread but with the delicate fibres of the mulberry-tree roots, which are supposed to have anti-febrile virtues. This, however, he accomplished so badly, that on the patient coughing the wound gaped and the bowels protruded. He then, to make bad worse, proceeded to leave matters in *statu quo*, and merely covered it all up with one of the universal black plasters of the appearance and consistency of tar spread on paper.

They next sent for me at the patient's special request, and of course the first thing was to seek to undo all the mischief of bad treatment, removing—no easy matter—every vestige of the plaster, washing all with carbolic, replacing the protruded contents, and stitching up the wound with carbolised silk.

Much prayer was made that he might recover and that it might be the beginning of better days for the whole family. The Lord graciously answered prayer, and the case went on to complete recovery. When he was well enough to listen God gave us the opportunity of speaking very plainly about the futility of all idolatrous practices, that life and death are alone in God's hands, and that it was His mercy alone that permitted him to come back as it were from the very brink of the grave, and afforded him time to turn from idols to serve the living and true God, and to seek pardon and peace in CHRIST.

Same day.—Very rare medical case—Splenic Leucocythæmia, in a girl about seventeen. She was brought to the hospital by a very superior native doctor, who is a Catholic and is very often here, especially when there is any surgical operation. He is thoroughly convinced of the superiority of western medicine and surgery, and his great ambition is to go to England; in fact, he got as far as Lao-ho-k'eo once, when Chinese and French troubles made it seem wiser not to proceed.

I was able to explain to him the nature of the disease, show the enormous spleen, and the impoverishment of blood evidenced by the breathlessness and pallor, and then showed him under the microscope a minute drop of her blood and contrasted it with healthy blood, showing the enormous increase of white blood corpuscles and diminution of red ones. Took her into the hospital, intending to keep her a month at least and see what can be done.

May 26th, Wednesday.—Old man about sixty, with rapidly-growing fibrous tumour on the shoulder. Took him in intending to operate in a few days, when Mr. Pearse is at liberty to render assistance.

May 27th, Thursday.—Out-patients about 30. Spent most of the morning preaching to them in the waiting-room, while my native assistant attended to their diseases.

May 28th and 29th, Friday and Saturday.—Nothing very special.—Good number of out-patients, most from the country, some from ten, twenty, and thirty miles. Good times speaking to them of GOD and His CHRIST.

May 31st, Monday.—Wet all day, so no out-patients. Spent most of day making large maps of Palestine and Paul's travels, a pair each for the two chapels, and a pair for the girls' school.

June 1st, Tuesday.—Great concourse of many thousands at the largest temple in the centre of the city. On such occasions some go to worship, many to trade by setting up little stalls everywhere, selling candles, incense, paper money, or provisions. The majority merely go to see the sight, and spend a holiday. We took advantage of the occasion, and pitched our little preaching tent in the temple courtyard. It is not a tent such as you at home might picture, but merely an umbrella of blue calico 10 ft. square. I had it made here a few weeks ago, after the pattern used by the itinerating fortune-tellers. Mr. Pearse and I had good audiences, first using the tent, and then casually walking about selling tracts and books, and getting into conversation with little groups. On reaching home found a messenger waiting to take me to see a man whose foot had just been crushed from the fall of a large stone. Probably two toes will have to be removed.

June 2nd, Wednesday.—A literary man presented himself at the dispensary with a disease requiring surgical operation. He had come on the recommendation of another literary man, whom we had in the hospital about nine months ago, and who, by means of a momentary operation, and a subsequent stay of three weeks in the hospital, was cured of a troublesome disease from which he had suffered many years, and over which he had ineffectually spent a large sum of money in doctors' fees. Advised my visitor to stay here, which he promises to do as soon as the business that brought him to Han-chung is accomplished.

June 3rd, Thursday.—Two operations. One a teacher who for ten years has had a small subcutaneous nervous tumour on the leg, which ordinarily does not hurt but two or three times every day, pains excruciatingly, gradually rising to a climax, and then gradually subsiding. Did not require to give chloroform, but the local anæsthetic effect of the ether spray was all sufficient to make the parts insensible to the touch of the knife. Second case, the man who entered the hospital May 26th, with two fibrous tumours. Removed one, and purpose letting him stay in a month and get thoroughly strong before doing the second.

Immediately after this, Mr. Polhill-Turner came for medicine to save a man who had swallowed opium. I had not weighed out the medicine when another man came to say that one of the servants at the brethren's house had likewise taken opium. We went at once, and by means of emetics, and the use of the stomach-pump, he was soon past all danger.

June 4th, Friday.—While in the city visiting the man mentioned, May 25th, a chair was sent from the Military Ya-men, with request to go at once and see a man who had suddenly fallen down senseless, and they did not know whether dead or not. On returning went to see the man, who was, however, dead—evidently a case of cerebral apoplexy.

June 5th, Saturday.—Received a very handsome present—a silk watch-pocket and girdle, from a respectable young man, who came himself with the present. A few days previously he had swallowed opium, and we were sent for. It must be understood, in speaking about these opium cases, it is never accidentally swallowed, but always deliberately, with the intent to commit suicide; they hold life so very cheap that a quarrel in the family is often enough to make a man or woman at once take opium that their spirits may injure the person who has vexed them.

June 7th, Monday.—Man with crushed foot, mentioned June 1st, brought into the hospital, as it would be so much easier to attend to him. His friend brought 1,000 cash, which will cover his food for about three weeks. Removed two toes.

This just completes the picture of two weeks, so I will not continue the story, except to say that, in addition to the cases mentioned, we have had every day an average of thirty patients, sometimes above fifty, and that the whole morning is taken up in seeing them one by one. While they are waiting their turn they are sitting in the waiting-room, which is made bright with Scripture texts, etc., and either Mr. Pearse or myself are in this room every morning talking to them about the Gospel. So either by regular preaching or by conversation one tries to bring home to their hearts and minds the futility of idolatry, the utter darkness that apart from God's word we are in as to the future, eternity, forgiveness, and then to tell them of the one true God, and of Christ.

Sometimes we have very attentive listeners, who follow with real interest, ask intelligent questions, and are glad to take a tract home with them. On the other hand, often we find it very difficult to get them to pay any serious attention, and we have always to be prepared for even the most attentive listeners to suddenly break in upon us with some utterly irrelevant remark, as to whether we wear tails in our country, or as to how much lead-pencils cost each.

I have made a large map of the world, and find it an unfailing method of first of all gaining their attention by showing the distance between our two countries, and then asking if they know why we have come to their country. The vast majority do not know why we come, so we tell them the great difference between us and them as to worshipping idols and worshipping the true God.

They are generally ready enough to acquiesce in anything we say as to the futility of idolatry, and yet, nevertheless, they persist in it. What one longs to bring home with the Spirit's power is the *positive* side of truth about the eternal, living, loving God in heaven, and His power, goodness, and mercy in making a way through Christ for pardon and peace now and eternal happiness hereafter.

We rejoice to know from God's word that "our labour is not in vain in the Lord," and are also very thankful that He has given us to see some fruit, in that there are several in the church now, and others who are candidates, who received their first knowledge of God through coming here for relief of bodily disease.

Hundreds have come from long distances and have returned with tracts or portions of Scripture to their homes, where the seed may yet be watered by the Holy Ghost, and quickened into life to bring forth fruit in after-days. I can only say that I have often praised God for bringing me to China, and every month I am increasingly thankful for the hospital, and the constant intercourse it gives one with the people, in the audiences which one has ready to hand every day, all the more disposed to listen to the message, because of having received tangible benefit already.

August 9th.—This morning I have been down to Shih-pah-li-pu, riding there and walking back. A young man, about twenty-five, one of the brightest of the Christians, walked home half-way with me, and I much enjoyed getting him to tell me how his family had first come to hear the Gospel. Now his father and mother, elder brother and wife, and younger brother and self are all members—a thorough Christian family, where four years ago they were idolaters.

One of the most encouraging features of the Church at Shih-pah-li-pu is that *not one of them* is in any way receiving money from foreigners. May such long continue to be the case, as in China so often most of the members are either servants of the missionaries, or in some way receiving foreign money as native helpers, chapel-keepers, colporteurs, etc. They are mostly small farmers.

When I go down to the country meeting, it seems just like going to a country meeting at home, but for having to speak in Chinese. They do listen so well, and not a few do a little in taking notes—at least noting down the references, so as to be able to look up the subject afterwards.

August 17th, 1886.—This morning I received a call from a mandarin, who came straight into the waiting-room as I was preaching to the patients, while Mr. Sie was attending to their diseases in the consulting-room. He was shown up into our guest hall, where I soon joined him. He had called to make a present, in return for our services one day last week, when we were permitted to save the life of his daughter-in-law.

He had sent first to the brethren at the other house, being near to his house, but she was deeply under the influence of the opium she had swallowed, and all the means at their disposal were exhausted without any result, so Mr. Phelps stayed there while Mr. Gill came over for me, and we set off armed with galvanic battery, stomach-pump, hypodermic syringe, and appomorphia. On reaching the house, however, we met Mr. Phelps coming away, as the case seemed hopeless and the family themselves had given up hope. However, I am thankful to say that the persevering use of the means just mentioned resulted soon in return to consciousness, and in about an hour, we were able to leave her out of danger. It was a very satisfactory case, as her appearance when we first saw her was enough to warrant any one in taking a very unfavourable view of the case. So hopeless did even her father regard it, that he pressed me to desist troubling further and to sit down to a meal prepared for us. This morning he was loud in his praises of our instruments, and wanted to see the battery again, and understand its action, then asked about electricity and the telegraph ; so I was able to bring out my electro-magnet, electric bell and telegraph (all made in this house by native workmen, to my direction), and explain them to him. After this I was able to talk awhile about the one true God and the emptiness and futility of all idolatry. It is remarkable how, in spite of education and high social position, the Chinese are so terribly bound up in their superstitions.

For instance, on reaching his house we noticed first a mysterious character written on a strip of yellow paper, and hung up from the lintel of the door. These one sees everywhere, in the houses of high and low, rich and poor, when any calamity has befallen any one in the house. It is supposed to be a charm capable of keeping away the approach of evil spirits. Then, next, one could not but observe blood about the place, two ducks having been killed, and the blood sprinkled to appease the evil spirit. Thirdly, I noticed what I did not understand till afterwards. Close to where she was sitting on the floor were the fragments of a broken basin. The custom seems to be to write some special character, or charm, on the under surface of the rice basin, and then dash it on the ground, and note whether the fragment which bears the character on it is facing upwards or downwards. This is supposed to give an answer to the question whether or not the patient will get better ; and, lastly, a fourth superstitious custom they had followed was to throw a handful of grains of rice in her face "to drive away the devil." All these useless practices had been employed when we came with the battery and stomach-pump. One learns more and more what a very deep hold these beliefs have on the people.

A Native Testimonial Presented to Dr. Wilson.

FROM MISS MUIR.

TUESDAY, *August* 31st.—To-day we have witnessed an unusual sight. For some time we have known that some of the well-to-do neighbours of Dr. Wilson were going to present him with some sort of a testimonial. It was settled to be to-day, and Mrs. Wilson invited all of us sisters to go over, as we could see from the window of their front loft all that was to be seen, and nobody need know we were there. Inside the Hospital all was in readiness, the Doctor in full dress awaiting his visitors, the guest-room arranged with red cushions, etc., as for a festive occasion. Outside, the people on the street were heard saying, "Surely, there must be a wedding at the foreigner's house." Mr. Cheo, the Roman Catholic Doctor, and Mr. Wang, a district official, seemed to be masters of the ceremonies, and were backwards and forwards through the mud several times, between the tea-shop from which the procession was to start, and the Hospital, making final arrangements and suggestions. Mr. Wang is a Mahommedan, but we were very pleased at a suggestion he made. He said, on a similar occasion in one of their families, they would chant some of their sacred books ; in one of the heathen homes, they would burn incense and worship heaven and earth ; in our Christian home, would we not like to sing a hymn to praise God? Of course, the Doctor was only too glad to fall in with this suggestion, and had a sheet-hymn, "From all that dwell

below the skies," in large characters, hung up on the guest-room wall.

After a long time of waiting, at last we saw the procession come across the bridge about fifty yards away and halt while Mr. Cheo came to fetch a long heavy bamboo, and a few minutes after they arrived, two men carrying the bamboo first. It was covered with crackers, just one mass of red and white balls ; they turned it over and over, the crackers going off all the time, making a great noise and smoke. While this was going on outside, the procession filed in at the front door, four men carrying a black sign-board, with gold characters, the top draped with red silk, two more carrying an open box with scrolls in it. Behind these came twenty odd well-to-do citizens of Han-chung, some in full dress, all with top hats. As soon as they were inside the front door, we went to the windows overlooking the courtyard, to see the board deposited in the guest-room, right in front of the table ; it looked very handsome. It was beautifully done, jet black varnished, four characters in gold, meaning, "Benevolent Relief" to the "Middle Flowery Kingdom."

I must not forget to add that the procession was accompanied by a party of musicians, who took up their stand at the foot of the stair-case, just below where we were, and they added not a little to the general excitement.

When the guests had all been duly marshalled in the guest-room, and the Doctor too, there followed an immense amount of bowing, which over, Mr. Pearse was invited to the top of the room to say a few words. We could not hear, but had a good opportunity for taking stock of the whole scene. The room was full of men standing, and in the courtyard, and on the verandah were a crowd of on-lookers, among them our four brothers from the West Gate conspicuous by their white faces, and Mrs. Wilson's baby, in his nurse's arms ; also one or two very gaily-dressed little guests. After singing the hymn and a few words of prayer and praise, the doctor invited his guests into the sitting-room, where tea and cakes, etc., were prepared for two tablesfull of them. The carpenters came back and carried the board outside, and proceeded to fix it up, and two more tables were laid in the guest-room for the rest of the guests. The last table was not full, I think only three Englishmen sat at it to start with, but before the repast was over the carpenters sat down to it. It seems such an odd combination of guests, according to English ideas, does it not ? but it is not at all incongruous here, where the principle seems to be a sort of hail-fellow-well-met, and a few shades nearer Liberty, Equality, and Fraternity, than in our Conservative old England.

While this repast was going on, we regaled ourselves with cocoa up in the loft, and shared with the occupants of the down-stairs tables some delicious English Mixed biscuits. Presently, the tea over, the Doctor appeared again, this time in his every-day costume, and invited all the guests into the men's ward, where he had arranged all his scientific apparatus, a good deal of it being of Chinese manufacture ; such as time-ball, electric telegraph, and battery, all made by a Han-chung carpenter, under Dr. Wilson's superintendence. When they had all disappeared into the ward, we emerged from the loft and had a look at the rooms, where the guests had been. The scatter of dress, hats, and garments about the place was most absurd and untidy-looking, but decidedly Chinese, as they don't seem to think it matters what you have on after the salutations are once over.

After the exhibition of all the Doctor's apparatus, the feast came on, in Mahommedan fashion of course, and when that was over, Dr. Wilson gave each of his guests a little memento of the occasion—a Matthew's Gospel and three other books, bound in bright colours, and each set done up together with red paper, on which was written a request that the gift, though apparently small, might be carefully read. The books were received with great eagerness, and much prayer has been made for a blessing on them. Will all who read this thank the Lord with us, for giving his servants favour in the sight of the people, and pray much for Han-chung, not forgetting the Mahommedans.

Help in Times of Need.

FROM MR. PEARSE.

AT the time of the riot in Chung-k'ing, Messrs. Pearse and C. Polhill-Turner arrived at the neighbouring city of Pao-ning, and finding that examinations were going on, thought it better to leave till they were over, and decided to pay a visit to the friends at Chung-k'ing. Taking with them what they needed for a short time only, and leaving at Pao-ning the native Christians who had come with them, they reached Chung-k'ing to find that all the missionaries were in the Ya-men, and that they must stay with them till the mandarin should arrange for them to leave. Boats were provided to take them all down the Yang-tse to I-chang, but Mr. Pearse was glad to start homewards by the nearer route from Kwei-fu.

MR. CECIL TURNER, our servant, and myself took twenty days to reach Han-chung overland from Kwei-fu. The brethren at Chung-k'ing had two ponies, which they did not know what to do with, so offered them to us to ride to Han-chung. Not having much money for hiring coolies or chairs, we were glad to accept their offer, more especially as the weather was too hot to attempt a long journey on foot. Before leaving we hired a boat to convey the ponies to I-chang, and left our boy to bring them on. They arrived at Kwei-fu at midnight, in time to prevent our going on to I-chang, which we should have had to do, had they not arrived before morning, lest if we remained at Kwei-fu the boy on the boat with the ponies should go on down the river, not knowing we had landed there. We were very thankful for the Lord's help and guidance in thus arranging matters for us.

About eight a.m., the boats went off, leaving us behind. We had to scramble up a high, muddy bank, and carry all our belongings up as well. After a good deal of trouble—for we had not been used to Chinese saddles—we got the ponies saddled, and our bedding and a few other things which we had with us on to their backs. It was fearfully hot, and the perspiration was pouring off us.

A CHINESE TOY-VENDOR.

We then prepared to start, but another difficulty presented itself. The boatman made an unjust claim for money, and followed us into the city, evidently prepared to make difficulty, thinking, I supposed, that under the circumstances we should be easily frightened into giving what he demanded. A crowd soon collected in the street, to whom he told his tale, adding (so our servant told me afterwards) that we had been turned out of Chung-k'ing, and our houses destroyed, and now we refused to pay him for his boat. The crowd took his part, and urged us to pay, and the boatman seized the bridle of one of the ponies, and so prevented our going on. All just claims had been more than met, so I refused to pay more, not only because he had been fully paid, but because we had very little money for our journey, as it was, having only brought enough to take us back to Pao-ning, and the friends at Chung-k'ing had not been able to lend us any; so I told the boatman that if he liked I would go with him to the *ya-men*, and he could present his case there, which we did, and finally we got off without paying what he demanded. This incident was a pretty good test of the temper of the people there. If they had been inclined to be troublesome, they had a pretext, and could easily have got up a disturbance. We did not know how they might behave towards us, and consequently were thankful to get away.

At first we had a good deal of trouble with our horses; we had not learnt how best to adjust their loads, and our servant was quite unaccustomed to the kind of work he had to do. Then we discovered soon after leaving Kwei-fu that they were minus no fewer than four or five shoes between them, and as our road lay a good deal in the rocky bed of a river, of course they soon fell lame, and we had to walk most of the time, as no blacksmith was to be found.

For the first three days, and at times afterwards, it was excessively hot, and we could not travel far, as thirst and weariness made very frequent spells of rest necessary. We put wet cloths on our heads and round our straw hats, and still the heat of the sun was almost unbearable. For the first eleven or twelve days the roads were fearfully bad, being either along the course of a river or over mountains. In the former case we were often almost as much in the water as out of it. One day we forded a river seventy-two times, and other days almost as often. Sometimes the water was deep, and the horses had to swim, we ourselves crossing by a plank, bridge, or boat. This happened three times in one day, and each time, of course, the saddles and our bedding, etc., had to be taken off and re-adjusted, causing much trouble and loss of time. At other times the current was so rapid that we were glad to steady ourselves by holding on to the horses' tails, and so crossing over. Had we encountered many heavy storms, we should have been delayed indefinitely, for at such times those mountain-rivers in a very few hours become so swollen as to be quite unfordable. More than once, as it was, we were told we could not cross the river, but found a way over when we got to it. Altogether we were only delayed one day by rain and swollen streams.

Twice the road was so bad that we had to take our things with us by boat, and hire three or four men to lead the ponies over the bad places in the road, the path being too narrow to admit of the ponies passing with loads on their backs, and so sloping that one man had to hold their heads, and another their tails, to keep them from falling down the precipice into the river below, not an unusual occurrence, I believe.

Some of the scenery was simply magnificent, wild and grand in the extreme—gigantic, overhanging cliffs almost meeting over our heads—lofty peaks, water rushing down from a great height, and forming splendid cataracts and roaring torrents, were what our eyes daily rested on, until we longed for the plains again, and something more homelike and peaceful by way of scenery. Of course, we had great changes of temperature crossing the hills; one hot day we climbed a high mountain, and when, towards evening, we reached the summit, and it came on to rain, we were glad, on reaching our inn, to sit round a fire and warm ourselves, after putting on all the warm clothing we had with us.

Amongst the hills, the people live almost entirely on potatoes, and never see rice; we could get on very well, but the natives who were with us did not think they had had a meal when no rice was to be had. I find that we foreigners can adapt ourselves much more readily to changes of diet, language, climate, &c., than the natives themselves. On the whole, we did very well for food; we usually confine ourselves to a vegetable diet on the road, but one is not, I think, much the worse for that in the hot weather.

The first half of the journey, we passed very few towns or cities, and saw scarcely any one travelling, except a good many coolies carrying salt and oil into SHEN-SI and HU-PEH from SI-CH'UEN. We visited one small city and one or two towns where, I think, no European had been. We could not get books at Chung-k'ing as we had expected to; consequently, our small stock was soon sold out. Often at night I was too weary to preach, or we arrived at our inn too late to do so. But we did often preach and sold a good many books while they lasted. We should have travelled more slowly and given ourselves more time for preaching on the way, but that I had no means of communicating with Han-chung, and, as it was past the time when Mrs. Pearse expected me back, I knew she would be anxious, especially if she had heard of the riot at Chung-k'ing, knowing I had gone there, and hearing, as she would be sure to, exaggerated reports, she would naturally be alarmed for my safety. I was, therefore, anxious to be back as soon as possible on that account, and also because I knew that there were matters at home which needed my presence and attention. By God's goodness news of the riot did *not* reach Han-chung until after we had arrived, when a letter came from Pao-ning giving a full account of the matter which, had it arrived earlier, must have caused much anxiety on our account. *It had been on the road twenty days instead of ten, which is the usual time.*

The last six days, we did a distance which usually occupies eight or nine, travelling thirty-five miles a day, and reached home on Saturday evening to find Mrs. Pearse on the tip-toe of expectation, and just beginning to get weary in watching for one who did not come. The Lord in His goodness brought me back when further waiting and suspense would have been painful and trying. We had many little trials and hindrances which served as occasions to cast ourselves for help and guidance on the Lord, and to draw us nearer to Him. He always helped us, and we had in the end to praise Him many times for what looked very awkward and impassable obstacles at the distance. Almost daily this was our experience. One day one of our horses would lose a shoe and become lame in consequence, and perhaps there would be no smith to be had for days; another time our boy was ill; a third day I got a chill myself and suffered in consequence; another time one of the horses was knocked up and could not travel after we had gone only about ten miles. Again, our last thousand cash was stolen at our inn, and we were left without money to go on with. These are samples of some of our little trials on the way, but in spite of them all, the Lord brought us through in a comparatively short time, and always let us see His hand

outstretched to help. When we had no money I borrowed from the local mandarin enough to take us to the next city (Hsing-an), promising to send it back by the runners who accompanied us, but we were stopped a day by rain, so the sum proved insufficient. However, the landlord of the inn where we were staying allowed us to remain on our promising to send back the sum required to pay our bill by the same man from the city. We gave our promise, believing that the Lord would provide, but where the money was to come from we did not know. [They had money in Han-chung.] We thought we *might* be able to borrow it, as we were better known there, through several parties having passed on their way to Han-chung, but I think it would have been doubtful. However, the Lord knew our needs, and had anticipated them. When we reached Hsing-an we found Mr. Burnett on a boat on his way to Hankow. *He had been detained there twenty days*, and was much tried in consequence. He kindly gave us what we needed to pay our debts and bring us home, and was glad to see that God had a purpose in keeping him there so long, which he did not know before. He was *ready to start* when we arrived, and probably would get off the next day. So our God anticipates and supplies our needs. Hallelujah!

A Visit to Fuh-hsing-tsih, Gan-hwuy Province.

FROM MR. COOPER.

AN interesting account from Mr. Cooper of a visit to Ku-cheng-tsih and the neighbourhood was given in the November number; we have now received a fuller and still more interesting account of the journey, of which the following is the conclusion.

FROM Hsuen-shan we went by invitation to another village called Fuh-hsing. My companion, Mr. Tsü, had spent a month in this village last autumn, visiting his relatives and friends, and at that time several of them professed to believe the Gospel. I had heard encouraging reports from him of the sincerity of some of these converts, but must confess I was scarcely prepared for such outspoken testimony as met me on arrival. The farmhouse to which we were invited gave evidence as to the changed religion of its owner. Over the lintel of the outside door, where it is customary to paste characters desiring good luck, longevity, etc., I noticed four characters in large type, which read: "There is only one true doctrine." On the doors also were the words: "All who trust in Jesus will escape from sin and its punishment," and "All who worship God will obtain heavenly happiness." On the inside wall several sheet tracts and a Christian calendar were posted up; while, on entering the guest-room, in the place where idols, tablets, and incense altars are usually placed, was a copy of the Ten Commandments and other scrolls, showing that it was the intention of the owner to propagate the Gospel. He was a fine old man of sixty years. He gave us a very hearty welcome, and soon proved that his life and conversation were in full keeping with his profession. Like others, he had been reviled and persecuted for rejecting the superstitions of his ancestors; but like Mr. Yang, he was sufficiently grounded in the truth to stand the test of such trials. Having two sons who attend to the whole of his business, he has plenty of leisure time, and this he spends in reading the Scriptures. His Bible knowledge, therefore, is not small, and as he was quite open to instruction, it was a great pleasure even to correct the erroneous interpretations which he had placed on some passages.

During Mr. Tsü's visit last year, another relative, called Keh-cheng, gave up opium-smoking, cast away his idols, and professed to believe the Gospel. We now heard that this man had returned to his sins. The effect of these sad tidings on Mr. Tsü was very affecting; he wept and prayed before the Lord nearly all night, and next morning asked me to accompany him to the house of the backslider.

It has been my privilege when in England to meet with many earnest evangelists, but I do not remember ever seeing one who equalled this brother in his earnest dealing with a fallen one. How he pleaded and reasoned with him! spoke of the love of Christ, which he was despising for the trifles of earth, and of the consequences of rejecting the Saviour! "Oh, Keh-cheng," he cried, "think of what you are doing, hastening on to ten thousand million years of misery for the sake of this accursed opium, and for fear of the sneers of a few mortal men. But that's not all. You know you are the head of this family, and as such, have a great influence with them. Oh, can you bear the thought that you are dragging a whole family down to eternal destruction?" The dear old man went on in this strain until noon, when, several other members of the family having come in, we held a meeting, after which, to our great joy, Keh-cheng vowed he would give up the opium and turn to the Lord at any cost.

We had dinner with them, and then went on to another house where there were four believers. Here we held two meetings and stayed the night. In this house there lives a widow of one of the sons. Mr. Tsü asked her if she believed the glad tidings. "Yes," she said, in a plaintive voice, "I believe, and my brothers believe; but, oh! why did you not come a few years sooner? for then my husband might have believed, but now it is *too late* for him." That cry has been ringing in my ears ever since. "Why did you not come sooner?" How many millions there are in this dark land for whom it will soon be too late! and yet some at home seem to think that the statements of missionaries as to the awful need of workers to go to Christ's heathen in China are extravagant. But is the fact not rather, we are far too stinted in our asking for more helpers, and need to consider prayerfully such passages as Matthew ix. 36-38, and Mark xvi. 15?

There being no experienced Christians at the Fuh-hsing village, special care was needed in the reception of candidates, as after our departure they would be left for some months without any teachers to instruct them. After much prayer, however, we accepted eight, and these were baptised in a small stream near to the village in presence of a deeply interested audience of about ninety persons, who witnessed for the first time the ordinance of Christian baptism.

The opening of these new stations—which are entirely self-supporting—has created a deep thirst for many more such openings, and the workers in GAN-HWUY have unitedly agreed to ask the Lord to open *one thousand* stations in this province. Also, in praying for this, we do not forget that He delights to do "*exceeding abundantly*" above all we ask or think.

Lessons Learnt in Hwuy-chau Fu, Gan-hwuy Province.

FROM MR. DUNCAN KAY.

OCTOBER 19*th*.—I have just returned from a visit to Chi-men Hien. I went there at the invitation of a man, whom I met first at the examination in this city, in the beginning of this year. He is one of the first scholars in his native city, and he came to our hall to learn something of astronomy. He had heard that we foreigners were more advanced than themselves in the knowledge of heavenly mysteries. Of course I told him that in this study, as in every other, it was necessary to begin at the foundation, and spoke to him of the Author of nature. He bought several of our books, and continued a regular visitor and intelligent inquirer for the few weeks he remained in this city. He afterwards sent me the enclosed Chinese letter, with two pounds of tea. I liked the spirit of the letter very much. After this he went down to Kao-chau Fu, in KIANG-SI, on business, and meeting with brothers Blandford and Molland, there continued his inquiries. They sent the enclosed letter to me by him, and I received it on my visit to his home last week. It is indeed encouraging to me to see how this dear man has persevered in his search after truth. He says distinctly that he believes the doctrine; but, as you know, it is no small matter, for a scholar of his grade, to make an open confession of his faith. We must pray that he may be wholly delivered from the fear of man.

His case teaches me two lessons: first, that our faith for results on the preached word needs to be enlarged; and second, that we should follow up individual cases more patiently. During the course of that examination many hundreds of scholars came to our hall; some bought books, some listened to the preached word, some scoffed and laughed; but none went away without a message to their soul. The LORD has said that His Word shall not return unto Him void. Would it be something surprising, then, if numbers of these teachers have, like this dear brother, become seekers after a SAVIOUR? or is it not rather what we should be believing for, and expecting from, the LORD? Then, again, though this man manifested special interest in the Gospel while here, I forgot all about him until his letter came as a rebuke to me for having lost the privilege of at least praying for him at this time when help was so much needed.

There is to be an important examination in this city next year, to last for the first two months. Pray for us that we may make a great conquest, and that our LORD'S Name may be magnified in the midst of this truly gainsaying class of people, the Chinese scholars.

I met with a very happy incident on my way home from Chi-men. About ninety *li* from here, in passing a farmhouse, two men working in the yard interchanged some remarks about the "foreign devil." A young man about twenty, standing in the doorway, rebuked them for using such an expression. The young man followed me at some distance, until we got out of sight of his own home; then he called me, and asked if I was a Christian. On my answering yes, he said, "So am I." I was slow to believe this at first, as no one had ever preached the Gospel near his home; but he told me his story. He had been sent to Han-kow as apprentice to a Chinese banker, and while there he heard the Gospel, believed it, and was received into Mr. Hill's church. He was baptised more than two years ago; but when his parents heard that he had become a believer in this foreign heresy, they sent for him to come home. They took the few religious books that he had from him, and burned them; but, praise the LORD, his religion was evidently not all in the books, he had it in his heart. He had a lively faith in CHRIST as his SAVIOUR, and a sure hope of eternal life. I encouraged him as much as I could under the circumstances, and exhorted him to be bold in telling out to all whom he met the Good News in which he rejoices so much himself.

May the time soon come when it shall be said of all China as the governor of Bithynia said about the Christians in his province seventy years after Christ:—"There are many of every age, and of both sexes; nor has the contagion of this superstition (blessed Gospel) seized cities only, but smaller towns also, and the open country."

We have a few inquirers, and have a class every Saturday for direct teaching. I trust we may have some baptisms soon. May we indeed be faithful ambassadors of the Cross of CHRIST.

Work in the Hu-nan Province.

FROM THE DIARY OF MR. T. JAMES.

SEPTEMBER 10*th*.—It having been arranged for the ex-priest to start to-morrow for HU-NAN, I have, after prayer, decided to take advantage of this, and so make a short journey to Chang-teh and some smaller places.

11*th*.—This morning early, everything being arranged, we gathered for prayer, and after commending each other to the care and guidance of the LORD, we left for the boat, and were soon on our way to HU-NAN. We made direct for Chang-teh Fu, and having a strong favourable wind, we arrived in safety on Saturday evening.

14*th*.—This, the Lord's day, was spent peacefully in a very quiet inn, the same that Brother Dick stayed at last year. During our stay of nine days, there were constant inquiries after the foreign teacher of last year. Many who bought books then came for others now.

Twice to-day we went and had short services at the house of our Brother Ko, who is a member of the London Mission at Hankow. It was with sadness one contemplated to-day the fact of being alone, as a servant of CHRIST, in the midst of sixteen million souls. I can, from this time, more earnestly cry to GOD for labourers to occupy this land for CHRIST. Soon may open doors for settled work be granted.

16*th*.—To-day, and four following days, we were on the streets selling books, and as opportunity was given, telling out the glad good news of our SAVIOUR'S love.

On the evening of the 20th the innkeeper was sent for by the official, who requested we should leave early, as examinations were about to be held. Upon this we said we would arrange to leave as early as possible.

21*st*.—To-day arranged with boat, and hope on Mon-

day to leave, and *en route* for Sha-shi to visit eight other places.

22nd.—To-day much as last Sabbath. Had to-day, and in fact from the time of my coming here, very great longings and earnest prayer, that if it be to the glory of GOD, He would grant this city to be speedily open for Gospel work. The place is beautifully situated, and much cleaner than any I have yet seen. The people throughout our stay were very respectful, and every night there were many who came to visit us. On Thursday night we met a mandarin at Mr. Ko's, who wanted to know many things respecting us. We were told that the Roman Catholics had large premises in the city used as a cloth-store, and worked by native helpers.

23rd.—To-day we went on to our boat, but could not start till next morning. Our first stoppage was at a small town—Liu-pi-tan—here the priest preached and I sold books for about three hours. It was a very pleasant time, the people giving the best attention.

On Friday (24th) we made two calls at Chen-ho and Chiang-keo.

On Saturday evening (25th) we had, for selling and preaching, a good time at Chia-chi. Later on that day, as we anchored at a small village, I thought I should like to leave a few Gospels. So I wended my way to the village shop. Here I met a young man who, having heard the Gospel at Hankow, was soon ready to tell what he had heard to the people who gathered. He told them that GOD was the KING of KINGS, that JESUS was His Son, and that as our SAVIOUR He had suffered on the Cross. This *was* a delight, meeting one who *knew* so much. May he yet *believe*, and accept this SAVIOUR as his.

On Sabbath morning (26th) our boatman went a couple of *li* to put in shelter from the sun. Here, during the day, we had many visitors and much quiet peaceful communion.

The following Tuesday (28th) we sold books at San-tsao-lao.

The next day (29th), at Meng-chia-chi, I was taken for a Roman Catholic priest, as here the Roman Catholics have a school and a native priest, who was driven out of Kai-chi-chiao some three months before. Here, too, they have many followers. The military mandarin of this place is one, but, being absent at the time, we did not see him. However, next day at To-kung, he, hearing of our being there, paid a visit to our boat. The day following (Friday, October 1), we arrived at Hwang-chin-keo, and made our last call. We were sold out of Gospels, but with other books and Gospel-tracts had a good time, taking some 900 cash. Here, as at other places, many remembered the visits of our Brothers Dorward and Dick, the previous year. A few days previous to our visit, there had been a large fire, and it so happened that we arrived at the time when, under such circumstances, the usual idol-worship is carried on. We had thus large gatherings of people to hand, who listened to the message of truth and life with much interest.

Baptisms in Kiu-chau, Cheh-kiang Province.

FROM MR. THOMPSON.

OCTOBER *26th.*—I paid a visit lately to Yuh-shan, and examined a few inquirers: four were received—two male and two female. Then I came to Chang-shan, and finding a few waiting to be received, asked them to come down to Kiu-chau for baptism: from Chang-shan there were also four received—three male and one female. In Kiu-chau itself there were four more to baptise, three of whom were school-girls. These girls have been in the school a long time, and had the advantage of the valuable teaching of Miss Boyd first, and, latterly, have been with Misses Macintosh and Gibson, and also had the Christian counsel of Miss C. Murray (now with her sister in Yang-chau). Still more recently Miss Williams has been with them in the school. These have all exerted a great influence on the minds of the girls, and have a high opinion of their Christian character.

The other baptised was a man who came to us as a doorkeeper a year ago, and had been a Christian for a long time, having attended our little gathering in Peh-shih-kiai for some six years. I need not say that it was high time he should join us. He has shown by his behaviour that he is a true man. I do not think Mr. Randle ever met him, as he was generally away at work when Mr. Randle was at Peh-shih-kiai. These make a nice addition to the army of the Saviour in this district—twelve in all. May God bless them very richly, and make each a Daniel.

We are having preaching three evenings a week just now, as well as on Sunday afternoon for the outside people, and are getting good congregations. The other evenings our meetings are for the converts. We are praying about a week's special meetings which we hope to hold soon. May GOD get glory in all, and souls be won.

Work in Lan-chau, Kan-suh Province.

FROM MR. LAUGHTON.

MANY have been the blessings which the LORD has conferred upon me since my arrival in China, and at no time was the presence of my blessed and glorious MASTER more manifest than when alone at Si-ning. Often has the LORD so revealed Himself to me, and so real has been the divine presence, that I have wondered if in heaven I could get nearer or know more of my blessed Master. Ah, yes! to know CHRIST and the power of His resurrection is indeed glory upon earth.

When I gaze upon the masses of heathen around me upon every side, and think of the command of my blessed MASTER, "Go ye and preach the Gospel to every creature," etc., I often wonder how those who could come, but will not, will meet the LORD upon that day when every man shall be called to give an account of how he has traded with the talents bestowed upon him. Mine may not be great, but may the LORD enable me day by day to trade with them to the best advantage, and may souls be saved for His glory.

While at Si-ning, I managed to scatter several hundred

portions of GOD'S Word, and afterwards found many reading them. I have seen them in the hands of men with stands on the street, and found them also in some of the larger shops, so that I believe that though I am now absent there are many who will be reading the Word of GOD.

Some time ago, I wrote you about my servant and the joy he then gave me; truly, I felt rejoiced in my loneliness to have one I could teach about the LORD. Now I must write about him with a sad and heavy heart. He became very proud, wished to go home, has commenced drinking and opium-smoking, has pawned his good clothes, but, worst of all, he goes every morning to inquire of the fortune-tellers and idols when he will get work. What an awful change has taken place in him! Of course, he will not come near me. I do pray that the LORD may yet have mercy upon him and that he may be restored.

Shortly after my arrival part of a hill not far from our house fell in, where some men were digging earth, and buried one of them, a young man of about twenty five years of age. He was severely injured about the abdomen, also his leg broken. The native doctors could do nothing for him, and they came running for me. I went to see him, lifting my heart to GOD that He would guide me as to what was right to do, and He heard and answered. I dressed his wounds as well as my ignorance would permit, and I am happy to say that the young man is now almost better, and will, I trust, be all right. May he be brought to a knowledge of CHRIST. Since then I have had many cases, such as dog bites, boils, colds, etc., etc. I make it a point to explain that I am not a doctor, and that I have come to tell them of GOD and the way of salvation.

About a month ago a young man came and asked me about breaking off opium-smoking. He said that he was willing and anxious to give it up, but that he could not do so as long as he stayed in his own house, and he was intending to come and take a room near to us. Being a very respectable-looking man, I told him I would give him a room here. He came, and has taken opium medicine daily, and now has almost got over the desire for opium. He hears the Gospel daily, and I want to see him going away on the LORD'S side.

A young man came and bought a New Testament, and after reading it all through, returned yesterday, and I must say that he asked the most sensible questions that I have yet been asked. He tells me that he desires to become a Christian, and has promised to come and hear more about the Gospel to-morrow.

The Chefoo Schools.

FROM "THE CHINESE RECORDER," OCTOBER, 1886.

To the Editor of THE RECORDER.

DEAR SIR,—It has been my privilege to attend the closing exercises of the "Collegiate School," under the superintendence of the China Inland Mission, at their sanitarium near Chefoo. These exercises were highly gratifying to me, and to all those who saw them, so far as I have learned. The success and standing of this school seem to have made a generally favourable impression. The exercises showed great care and patience on the part of the teachers, and quite commendable diligence on the part of the pupils.

The school has two departments, a boys' and a girls', entirely separate from each other. Besides, within the last year, a third department for small children—chiefly Eurasian has been put into operation.

The school has been in operation for five and a half years, during which time sixty pupils have been in attendance. Among these pupils there has not been a single case of serious sickness, a fact that speaks louder than words for the healthfulness of this northern climate.

There are, especially, two or three considerations that strongly commend this school to our favour, regardless of denominational or society differences.

1. The decidedly *religious* character of the teaching and training. A gentleman said yesterday on the floor of the schoolroom, "We make no secret of the fact that we are teaching religion to the pupils." A constant effort is made to bring them to a believing knowledge of the Saviour.

2. The advantage that this school affords to missionaries to give their children a start in their future education. They can here be trained ready to enter college without the necessity of sending them home so young as to require the presence of one or both their parents, and thus interrupt, if not entirely stop, their mission work.

3. A number of pupils outside the mission circles also attend, who, when they go into business in the ports, cannot but create gradually a more favourable impression with regard to mission work than has heretofore existed among the merchant class in China. Last year, there were four boys who have been in school a considerable length of time, and who are now successfully engaged in business.

4. The healthy and invigorating climate, with sea bathing, etc., cannot but be greatly conducive to the physical development of the pupils.

On the whole, I think we have great reason to be thankful that this school has been started, and that it has met with so much success, and it certainly deserves patronage.

Chefoo, July 7th, 1886.

We have received a letter from Rev. W. P. Sprague, of Kalgan, speaking in equally commendatory terms of this school.—ED. C. M.

Tidings from Scattered Workers.

Cheh-kiang Province.

FROM MISS M. CARPENTER.

Shao-hing, Oct. 21st.

The school-children are well. Our eldest girl was married yesterday to one of the native Christians, so now we have fifteen scholars.

FROM MR. ANDREW WRIGHT.

Kin-hwa, Sept. 25th.

I could not desire to be in a better place in China. The surroundings of this city are magnificent—in fact, in some parts, the scenery exceeds anything I ever saw at home. The work here is also going forward favourably. On Aug. 1st, seven were baptised, and a number are on probation; twenty-nine are

in fellowship, and we are made glad by noticing, these last two Sabbaths, a desire to push forwards amongst the members. May they know Jesus in all His fulness. I am in health and joy.

FROM MR. GRIERSON.

Bing-yang, Sept. 17th.

Dear Brother Sayers and I arrived here on the 6th inst. We had Mr. Stott as escort. Leaving Wun-chau on the morning of the 4th we were able to reach Dong-ling in the afternoon. We stayed over Lord's Day, when we had a hearty service with the Christians and others. The journey next day was most enjoyable, and in the afternoon we took up what we hope, by the grace of God, is to be our centre of operations. We are both thankful for such a comfortable home. The service last Lord's Day was one that made our hearts glad. All were comfortably seated, and we cannot but think that with a few alterations the place could be made very suitable for its purpose. We are looking to God for more of his power in our souls, and for preparation for the great work that lies before us in this dark land. The longer one lives in China the more the darkness is realised. It is precious to look at such a verse as Psalm lxxxvi., 9, "All nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy Name" I am glad that I have been called to China were it for nothing else than that I now realise more than ever the preciousness of souls.

Gan-hwuy Province.

FROM MR. GEO. MILLER.

Ning-kwoh Fu, Oct. 11th.

I was at T'ai-ping Fu lately. Praise God, some of the people are destroying their idols, and five enquirers are waiting for baptism. I impressed upon the Christians and enquirers the importance of having a self-supporting work, and solicited subscriptions with the view of erecting a small place of worship. They willingly offered according to their means, and I hope in a month's time we shall be able to get a little place built.

The work here is pretty hard just now; still I know that the LORD "is mighty; He will save," and I believe that many here will soon be led to Jesus.

FROM MR. DUNCAN KAY.

Hwuy-chau Fu, Sept. 1st.

We are looking for one or two baptisms before the end of this year. We have a teacher attending prayers just now, the first man of this province who has come; we have three Kiang-si enquirers, and a Kin-hwa tailor and his wife. I am purposing paying a fortnight's visit to the eight Hien cities of this Fu, and we are looking for great things from our great GOD.

Kwei-chau Province.

FROM MR. ANDREW.

Kwei-yang, Sept. 17th.

We are having plenty of visitors of the well-to-do classes, many of them breaking off opium. They are very friendly, some of them coming to prayers often. They acknowledge this doctrine is true, but they have the fear of man before their eyes. One of them (whose father is a mandarin) said, "I have argued with these Jesus doctrine people for years, but have not found anything wrong in the doctrine." He is quite friendly and very candid. He fears that if he became a Christian the Fu-t'ai would depose his father. Some say they have decided to serve Jesus.

A boy and a girl in the schools are desirous of following Jesus. I believe they are real, and may baptize them ere long.

Sometimes the devil seems to make extra efforts to cause the Christians to stumble. Alas! that we have to say that he is sometimes successful. Our hearts are grieved by seeing one or two following their own desires. May the LORD lead them back again. I do hope that Kwei-chau will be opened more and more to the preaching of the Gospel. I should delight to see stations opened in other cities.

A young man who had heard the Gospel preached lay dying a short time ago not far from here. His mother was attending him—life was nearly gone, when he said, "What time is it?" "One o'clock," was the answer. The dying man said, "Wait a bit," and then uttered this prayer, "I beseech Thee, LORD JESUS, save me." Soon after he died. The man's mother told the above to one of the members of the church.

Yun-nan Province.

FROM MR. JOHN SMITH.

Ta-li Fu, June 23rd.

The boys in school are all doing well, and seem to be very happy. A short time ago our Christian servant had a great trial; but it resulted, as trials have done to some of the rest of us, in the strengthening of his faith in GOD. His brother became insane, was very outrageous, and getting worse every day. Our servant always said he was sure his case was similar to that of the man who lived among the tombs in Gadara. At length his mother grew quite tired of him, and, thinking his case hopeless, sent him to the Ya-men to be killed. He was to be beheaded in two days. We joined in asking GOD to heal him. Next morning he was much better, and in a few days he was quite well. The underlings then refused to let him out, except they received a good deal of silver. We thought this unfair, as he had had no food from them, and we declined to assist. Again we unitedly brought him before GOD, asking Him to bring him out. Next morning we sent his brother to ask the mandarin to let him out, which he did. He stayed four days with us, heard the Gospel, received a little help, and went home to his wife and family, 120 *li* from the city.

FROM MR. FOUCAR.

Ta-li Fu, July 11th.

The LORD is graciously granting us encouragement in the work. Two more of the boys in the school have, of their own accord, told Brother Smith that they had accepted the LORD JESUS as their SAVIOUR. May the LORD indeed make them bright witnesses for Himself.

Kan-suh Province.

FROM MR. HUNT.

Ts'in-chau, July, 1886.

The medical work opens many a closed door and wins the esteem of many an one who might never otherwise have been brought under the sound of the Gospel. A case only lately has won for us fresh favour from the Mahommedans of this city, who are a strong body and very distinct from the purely Chinese race. Last year I saved a Mahommedan B.A. who had taken opium. This year I was called to a case where the opium had been swallowed and absorbed; all native means had been used and failed, and the man's life was given up by the majority; men and women were weeping and wailing, some rolling on the ground in their grief. The man was quite unconscious, and certainly looked very bad. A whole day spent in administering antidotes by hypodermic syringe, and in using heat and artificial respiration, resulted in the evening in the return of consciousness, to the amazement of those who had given the man up as dead, and were already making preparations for the chanting of the Koran and the burial of the body. "This," remarked some, "is the calling of the dead to life again." The elder brother of this man was interested enough to attend the Gospel meeting afterwards.

This is only one case of many, but I have given it to show that even a self-acquired knowledge of the elementary principles of medicine is of no small aid to the missionary in his labours amongst the Chinese people. During a year's practice I have had many successful cases and dozens of presents brought to me. Such presents are not usually valuable from a monetary point of view, but because they show that the treatment has been fully appreciated.

Shan-si Province.

FROM DR. EDWARDS.

T'ai-yüen Fu, Sept. 27th.

Since my return from the hills, patients have begun to come again, and to-day we reopened the dispensary and hospital for regular work. One of our in-patients is a poor fellow who has come from a place called Soh-p'ing Fu, some 800 *li* to the north. His case is almost hopeless, as his eyes are nearly blind; still he stays with us for a time to see if he can be benefited.

Another patient comes from Kwei-hwa-ch'eng, and was sent by Mr. Geo. Clarke. He has double cataract. A few days ago I operated on one eye, which bids fair to do well.

Yesterday we were greatly encouraged, as Miss Broomhall's little maid told her she had decided to be a disciple of the LORD JESUS. In the morning, at our early prayer-meeting, Mr. Orr Ewing had asked that at least one soul might be given us, and before the day was out we had the little maid's confession.

Oct. 11th.—Last spring I operated on an old opium-smoking shopkeeper for cataract. The case did not turn out well, and when the man left at the end of six weeks I feared he would not have any sight at all. Last Saturday, however, he turned up with a gorgeous tablet, similar to, but more expensively got up than the one sent home. The four characters on it may be translated as meaning "The wonderful needle is like that of old," they having traditions that in old times the doctors were very clever. It was very gratifying to see the old man was so grateful, though he had not gained very good sight. I am hoping that he may be further benefited by a second operation.

FROM MISS BROOMHALL.

T'ai-yüen Fu, Oct. 29th.

When I last wrote I told you of one conversion; I can now tell you of more. Three of the old school-girls have confessed CHRIST and two women who have come regularly to the Sunday services for some time. These (with the exception of one girl, who has gone to P'ing-yang with Mrs. Bagnall), have been formed into a class. We hope soon to tell you of further additions. GOD is opening doors in this city. I have encouraging times on Monday afternoons, with a number of Manchu women, not far from here.

FROM MR. GEO. W. CLARKE.

Kwei-hwa-ch'eng, Aug. 23rd.

I am glad to say that I am kept well at work nearly all day in preaching and helping the sick, so that I have no time to go on the streets. The people come to us; in fine weather, from fifty to three hundred or more come in. Most come about 6 p.m., when they have done their work. Crowds hear for the first time. Pray for conversions.

A great number inquire about giving up their opium. If I had 200 taels-worth of pills, I believe that they would soon be all sold; but I have none.

FROM MR. BEYNON.

Kwei-hwa-ch'eng, Sept. 23rd.

I accompanied Brother T. H. King on a short journey, and have only just returned. We were absent six weeks, and have seen a good deal of the country between this and Ta-tung and Kalgan. I find that there are far more villages on the plain than I had thought, but I have been quite surprised since my return on learning from the brethren that *there are 840 villages* lying around us, all within easy reach. Brothers Terry and McKee have visited several during our absence. You will see that we have a large field before us, and we are longing to get to work in real earnest. I rejoice that GOD is for us, and that we have the HOLY GHOST. Our sufficiency is of GOD. To Him we will give all the glory.

We returned from Ta-tung to Fen-chen, and here we had a pleasant surprise. We had been given to understand that the people were very anti-foreign, and so were not prepared for the friendly feeling we met with. We stayed there three days, and found a very ready sale for our books. It is a busy little town and very pleasantly situated, distant only four days from this city. I liked the place very much, and hope to visit it again.

On our return journey we spent two days and nights among the Mongols, and had an opportunity of seeing something of their customs. They are always friendly and hospitable, and many of those we met could speak Chinese, so there was opportunity of speaking for JESUS. I think that Mongolia will make a better sanatorium than Che-foo, for this part of the field at least.

FROM MR. TERRY.

Kwei-hwa-ch'eng, Sept. 29th.

Last Sunday afternoon Mr. Clarke and I tried our hands at bill-sticking. We started off with paste, brush, and tracts soon after dinner. Following the Scripture rule we began at home by pasting three tracts on our gate; this attracted several passers-by, whom we left reading the truth which our tracts contained. We were out about three hours, during which time we visited most of the principal streets of the city. Mr. Clarke spoke more or less to thirteen different crowds. We silently committed each tract into His hands to Whom all power belongs, and we believe much blessing will be the result.

During the past two mornings Brothers McKee and I have been out selling Scriptures and tracts, and met with fair success. I am thankful to say I was able to speak a few words for my LORD and MASTER. The people listened attentively while I told them what we had come to do and where we had come from, that they were all sinners, and only JESUS could save them. My heart was so full of joy at being able to say thus much for my SAVIOUR, that I came home and shed tears of thankful praise.

FROM MR. HOSTE.

Sih-chau, July 30th.

Decided to wait here till Monday, as Mr. Cassels had issued an invitation to the church-members in the villages to come in for to-morrow. In the afternoon we went out on the streets and preached and sold tracts: we were out for about two hours, and had a quiet and attentive audience as a rule.

August 1st, LORD'S Day.—Some seven or eight Christians from the villages, 40 *li* off, came in, and at our morning service we had altogether about a dozen Chinamen, also about three or four women. I took the service. Mr. Ch'u conducted the second service, which was held almost immediately afterwards. Mr. Ch'u, with Mr. Cassels and myself, prayed over and laid hands on two women who were sick. Most of the friends started for their homes in the afternoon: Messrs. Ch'u and I accompanied them a short way outside the city, and then strolled on till we reached a quiet spot, where we separated for private prayer.

The Christians here strike me as very simple, true people, whose head-knowledge is not ahead of their hearts. They look to Messrs. Ch'u and Chang Chih-heng as their natural pastors, these two men being indeed their spiritual parents. I could not fail to notice with deep pleasure how wonderfully my dear brother, Mr. Cassels, had won the confidence and affection of these native brethren: this he has done by giving up himself, his time, and everything, just to be at their disposal; not preaching himself, but CHRIST JESUS the LORD and himself their servant for JESU'S sake. In the evening six of us remembered the death of the LORD.

Shan-tung Province.

FROM MR. HUDSON BROOMHALL.

Che-foo, Oct. 15th.

This morning and yesterday afternoon Mr. Robertson and I have been making arrangements for a meeting in the Seamen's Hall, and have visited three men-of-war, two English and one American. The captain of the American ship said that when they had been in ports where there were missionaries they had had meetings on board on Sundays, and that if one could go they would be very happy to see us. We had intended asking if we might have a Sunday service, but to be asked was more than we expected.

FROM MISS JAKOBSEN.

Che-foo, Aug. 5th

We have had a blessed time at our teacher's home; it is such a joy to see what the LORD has done for him. When we came here he was very fond of money, and at the end of every month would ask for more salary, but when we wanted to pay him for our board at his home not even Dr. Cameron could get him to take the money. His reason was that CHRIST told His disciples to go without a purse and to eat what was set before them, so he wanted us to do so. And not only do we thank GOD for this, but he told the Gospel wherever we came; we always had a congregation at each place, and so many heard the Gospel who had never heard it before. We could do very little but pray, but to that work belongs the glorious promise: "Whatsoever ye shall ask the Father in My Name, He will give it you." We will indeed bless His name for ever and ever for such privileges.

Departures for China.

On December 31st, Mr. W. S. Johnston left for China, per P. and O. steamer, with Mr. Frank McCarthy, who goes to help in the Che-foo school.

CHINA'S MILLIONS.

AGRICULTURAL CEREMONY AT THE OPENING OF SPRING.

Divine Possession and Government.—3.

"What aileth thee, O thou sea, that thou fleest?
Thou Jordan, that thou turnest back?
Ye mountains, that ye skip like rams;
Ye little hills, like lambs?

Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob;
Which turned the rock into a pool of water,
The flint into a fountain of waters."—Ps. cxiv. 5-8.

IN OUR last paper we were brought, as it were, into the goodly land; and saw that the mountains and little hills alike proved no barriers to the victorious progress of the armies of Israel. We lost sight of the human agency, whether of Moses or of Joshua, in the presence of their MASTER; and remarked that in the life of faith there remains no wilderness. The GOD with whom we have to do is One whose presence makes the earth to tremble—breaks down all hindrances. Even those earthly blessings which are His own good gifts He often sees fit to remove. He has promised—*promised*, not threatened—: "Yet once more will I make to tremble, not the earth only, but also the heaven. And this word, *Yet once more*, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore receiving a Kingdom that cannot be shaken, let us have grace (margin, *thankfulness*) whereby we may offer service well pleasing to GOD with reverence and awe: for our GOD is a consuming fire." Perhaps sometimes we fail to realise how great a cause for thankfulness we have, when a loving FATHER removes some

prop that can be shaken, on which we were leaning all too fondly, instead of resting alone on the Rock of Ages—a prop which was to some extent eclipsing to our view the Kingdom which cannot be shaken. Perhaps HE saw that we were too content to rest on our oars, and trust to some mooring-post, which prevented us, indeed, from drifting with the current, but was incompatible with our making progress up the stream, and with that arduous battling with the wild waters around, which was a needful training for future victories. There is a coming day in which not only will the sea flee, and Jordan be turned back, but heaven and earth will flee away at the presence of Him who is now known to us as the Lord, the GOD of Jacob. It is with this mighty One that we have to do, not with mountains or hills, rivers or seas. He it is who has said, "Go; and, lo, I am with you alway." May we not well be content with *any* circumstances, and *any* surroundings, when He has said, "I will in no wise fail thee, neither will I in any wise forsake thee." With "good courage" we may say, "The LORD is my HELPER, I will not fear: what shall man do unto me?" "Tremble, thou earth, at the presence of the Lord, at the presence of the GOD of Jacob."

For the encouragement of His faithful, there is, as we have seen, no *mention* of the wilderness in this Psalm. And yet, for the encouragement of the timid and the desponding, there are cheering *allusions* to it, especially in the last verse. For it was in the wilderness that the rock became a pool of water, and the flint was turned into a fountain of waters. Is there not also very much tender consideration in the only titles given to our GOD in this Psalm—the Lord (not in capitals), and the GOD of Jacob? Conscious, perhaps, that we have not the faith of Abraham, nor even that of Caleb or Joshua, GOD draws near to us as the Lord, and not as JEHOVAH, and as the GOD of poor faltering and failing Jacob; and if any of us dare not claim to be in the land and fear that we are still in the waste howling wilderness, are we not reassured as we think of Him who promised to be with Jacob in all his wanderings, when he was turning back from the land of promise, a lonely traveller to the land from which his fathers had come out? Then were the gracious words spoken, "Behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

Not altogether dissimilar to the words of our Psalm were the encouragements given to John the Baptist for the preparatory work which he was sent to do as the forerunner of our LORD. When the Jews sent unto him from Jerusalem priests and Levites to ask him, "Who art thou?" he said, "I am the voice of one crying in the wilderness . . . . as said Isaiah the prophet." And St. Luke, in referring to the passage, quotes with it the encouragements that must have been so helpful to John:—

> "Every valley shall be filled,
> And every mountain and hill shall be brought low:
> And the crooked shall become straight,
> And the rough ways smooth;
> And all flesh shall see the salvation of GOD."

These gracious assurances remain for our encouragement and help in the work in which we are engaged at the present day. As John was preparing the way of the LORD, so are we. We rejoice in all the triumphs of the Gospel, in the conversion of every heathen man who turns from the worship of idols to serve the living and true GOD, and to wait for His Son from heaven. But he would take a most inadequate view of missionary work who thought that nothing more had been accomplished than that which can be tabulated, and did not rather recognise, in the present work of the Missionary, a foundation work on which something more glorious is to be built, a preparing the way of the LORD, in anticipation of the setting up of His glorious Kingdom. In carrying on the work we are commissioned to do, we have our seas and rivers to cross, our mountains and hills to surmount and remove. In our own strength we might well look upon our task as hopeless, and our efforts as labour lost. But if each worker realises himself as a temple of the living GOD, an instrument possessed and governed and used by the ALMIGHTY, there is no place for discouragement. Before Him, the hard, dry rock shall be turned into a pool, the flint into a fountain of waters. The purposes of GOD shall stand, and none can stay His hand, or say unto Him, What doest thou?

> "The GOD of Israel, He giveth strength and power unto His people,
> Blessed be GOD."

J. Hudson Taylor.

Edict of Toleration.

THE following important proclamation was printed in Hang-chau by the Governor of the CHEH-KIANG Province, and has been circulated throughout the Province. Similar proclamations have been issued in other Provinces; and whether the local authorities have really issued them or not in every case, it has evidently been the intention of the Peking authorities to have them issued throughout the Empire. Friends who have been praying for the fuller opening of China will rejoice with us and take courage. Will not some of them join with the praying band in China, who are daily asking GOD for one hundred new missionaries for the CHINA INLAND MISSION during the year 1887? "Is anything too hard for the LORD?"

TRANSLATION.

Proclamation by Wei, Governor of Cheh-kiang, in favour of Christianity.

IN the 3rd Moon of the present year (April, 1886) instructions to the following effect were received from the Tsung-li Yamen [Chinese Foreign Office]:—"The protection of Christian Chinese being provided for in the Treaties, and friendly relations having now been re-established between China and France, it becomes our duty to draw attention to the Imperial Decree issued in 7th Moon of the 10th year of Kuang Hsü (August, 1884), which laid down that wherever there was a chapel, proclamations should be issued with a view to securing harmony between the people and the converts."

At the time of the receipt of this dispatch I gave the necessary directions, but, passing as they would through many hands, there has of course been danger of delay or error in their execution, and a possibility of the proclamation not having been uniformly promulgated.

In respectful furtherance, therefore, of the benevolent intentions of the State, I feel it incumbent on me again to put the matter in plain terms. Know, therefore, all men of whatsoever sort or condition, that the sole object of establishing chapels of the various nationalities is to exhort men to virtue. Those who embrace Christianity are, as before, Chinese subjects, and both converts and people should peaceably pursue their calling, and not let mutual jealousies be the cause of strife between them. If cases come before the Courts, the local authority should investigate them impartially, having regard only to the merits of the case, and not as to whether the litigant is a convert or not, and should give his decision quickly. Thus neither party will inflict injury on the other, each will pursue in peace and quietude his calling, and the desire of the State, to include in its kindly benevolence the men from afar [foreign missionaries] equally with its own people, will not, I trust, be frustrated.

From the date of this proclamation, any lawless vagabonds who make trouble, or stir up strife without a cause, shall be punished with the utmost rigour of the law. No mercy will be shown. So beware!

12th Year of Kuang-Hsü, 9th Moon, 16th Day.
(*October 13th*, 1886).

To the Members of the Mission in China.

COPY OF A CIRCULAR LETTER FROM MR. J. W. STEVENSON.

Gan-k'ing, Nov. 25th, 1886.

DEAR BRETHREN,—In compliance with Mr. Taylor's wish, I have much pleasure in reminding you that we propose, as in years gone by, to set apart the last day of the year for united fasting and prayer, to seek increased blessing upon each member of the China Inland Mission and upon the work God has so graciously put into our hands.

It is generally felt that we have come to a critical point in the history of the Mission. God has, in answer to prayer, given us openings in most of the interior provinces, and also supplied us with men and women in some measure to occupy them.

Our beloved Director has also during this year made arrangements for the subdivision of responsibility and for the more efficient carrying on of the work through provincial superintendents.

But, beloved fellow labourers, these things are but the scaffolding to assist us in our building.

We cannot keep it too prominently before us that our great object is not the mere opening of stations, or the multiplication of missionaries, but the *salvation* of Chinese men and women.

We are sent by the MASTER to *make disciples* and to be *fishers* of men. We are literally where "Satan's seat is," and this strong man armed is not to be lightly dispossessed of his castle.

If our blessed LORD were to visit us in person in this land, would His words not be as of old, "This kind goeth not forth but by prayer and fasting"? not by prayer merely, but by *prayer* and *fasting*.

The failure—if failure there be—must not be sought for either in the Gospel or in the MIGHTY SAVIOUR, nor, indeed, even in the Chinese, for "Christ came not to call the righteous, but sinners."

Our circumstances resemble those of the disciples in the case of the lunatic in Matthew xvii.; the difficulties arose from unbelief in the disciples, and not from the case itself.

And so, dear brethren, let us give *ourselves* to prayer and fasting, that all unbelief may be cast out by the mighty incoming of the HOLY GHOST into our hearts.

Let us take the example of Ezra (viii. 21-23) or of Daniel (ix. 23), and be sure that we, too, shall have cause to say, "He was intreated of us."

My visit to South SHAN-SI this year has filled me with

fresh hope, and new enthusiasm regarding the possibilities that lie before our native brethren in this land.

It was delightful to find Chinese brethren giving themselves *frequently* to fasting and prayer, and also to notice the influence such men had over their fellow-countrymen.

In order that *we* may be real leaders of men and patterns to the flock, we need to give ourselves to much heart searching, frequent fasting, and constant prayer. Thus only shall we be able, like the Apostle Paul, to say to our converts, "Those things which ye have both *learned* and *received* and *heard* and SEEN in me, do."

Up to the middle of September, when I left South SHAN-SI, over a hundred members had been added to the Church this year, and there were between forty and fifty candidates ready for baptism.

In SHEN-SI, GAN-HWUY, and CHEH-KIANG, there have likewise been considerable additions to the various churches, as well as smaller accessions in other provinces.

These are very encouraging facts. A large amount of work has been done in the far north, and a house has been secured at Kwei-hwa-ch'eng, and settled work hopefully begun.

In KAN-SUH, both at Ning-hsia and Si-ning, mission premises have been obtained.

Though there have been reverses in SI-CH'UEN, that is by no means cause for discouragement.

Our Enemy has little objection to anything which is not likely to damage his kingdom; but when he sees measures initiated which under God's blessing will accomplish great results, he is sure to oppose.

The coming out of twenty-two new workers—five of whom are self-supporting—this year, is in itself no small cause for thanksgiving.

Our needs are, however, *so great* that this increase has appeared *as nothing*, and I would suggest that definite prayer for not less than *a hundred* new workers during 1887 be offered on our fast day, and also that it be made a subject of daily petition afterwards. "Hitherto have ye asked *nothing* in My name: *ask*, and *ye shall receive*, that your joy may be full."

I remain, dear brethren,

Yours faithfully in Christ,

JOHN W. STEVENSON

Itinerant Work among the Women in Kiang-si.

FROM MISS LILY WEBB.

JUNE 17*th*.—Before leaving Ta-ku-t'ang this morning we read Rom. viii. together, and came away realising that *nothing* could indeed separate from the love of GOD. It is so glorious to know that we have the earnest prayers of so many of GOD'S children. We [Misses Macintosh, Gray, Byron, and Webb] got comfortably settled in our boat, and asked the LORD to bless and help us much on our journey. We anchored about three p.m. at a village, as there was no wind. When it got cool, Misses Gray, Macintosh, and I went into the village to give our Master's message to the women. Miss Gray stayed with a servant in one house, while we went further with a woman, who guided us to her home. Miss Macintosh spoke to a good number, some of whom listened with great attention. Our hostess then, after having given us tea, etc., led us to another house, where still more listened to the old, old story. Our guide announced us at some distance by calling out our *ages!* and a good deal of what she had heard. After a while, she took us to another house, telling them, too, our mission; thus the good news had been taken in by at least one listener, for she was anxious others should hear, saying eagerly, "Tell them, too; tell them, too."

In the evening we had prayers with the men on our boat, and numbers from the boats around came and listened with great attention, and went away quietly.

June 19*th*.—We had no wind to-day, so the poor men had to row all the time. We are anchored at a small fishing village. Miss Gray and I went out to speak to the people. We were invited by an old woman to sit down in her shop; crowds followed us, all eager to see as much of us as they could, as they had never seen a foreign woman before, and naturally we were a curiosity to them. We sat still for some minutes, allowing them to criticise us as much as they pleased. After some time of waiting for a lull in the hum of voices, Miss Gray tried to speak, but they were still too excited to listen. Our hostess got vexed with them, and taking our hands, led us slowly away to the principal tea-shop of the place. We were invited by the master to sit down; he immediately gave us tea and cakes, at the same time telling us not to be afraid. Crowds gathered round the house, all very amicably disposed, with no more mischievous purpose than to have a good look at us. Miss Gray tried to speak to a group of women in the corner, but it was still difficult to gain their attention. The master of the shop then told us politely that as the people were still coming, we had better return to the boat. Some gospels and tracts were sold, which we followed with prayer. We had a nice talk to the people who followed us, especially with one boy, who came all the way. We find ourselves anchored by the same boat as last night, and the dear woman had not forgotten what Miss Macintosh had told her. I wish you could have seen her eager face as she listened again to the "good news." Her husband also seemed interested.

June 20*th*.—We did not go on to-day, being Sunday; we have had a glorious day. The boy I spoke of yesterday, as having a talk with Miss Gray, came to the boat about noon, and asked us to go to his home, to see his mother and sisters; it was too hot then, so we told him we would go later. He came back twice, and led us round a back way into the house, not to attract the attention of too many people. A number of women were waiting for us. Soon they listened quietly and attentively, while Miss Gray spoke to them. Miss Byron also had a group in her corner. There was a dear old woman of eighty-eight years old, who took my hand and said, "You are all so good, I love you all." A messenger then came, and said a mandarin's wife wanted to see us. Numbers of women followed us there, begging us to return and tell them more. The ladies listened attentively, and understood our sisters well. On our way back to the boat, we were invited into another house, where about fifteen women came to hear. We went away full of praise to the Lord for so opening up our way. There was a smile for us from nearly every woman we passed, and the men were very quiet. The captain of our boat came out to protect us; I suppose he thought we might need it; we are so

delighted at the interest he shows in the Gospel. In the evening we were still anchored alongside of the boat of our friend of the previous nights, and had a nice time with her.

June 21st.—We started with a strong head wind this morning, but could not go far, as it was too hard work for the men, so we put back to our little port ; it was rather trying, but we felt the Lord had a purpose in it, and we would wait and see what it would be. The wind continued the same, and about 11 o'clock a young gentleman, from the mandarin's house we visited yesterday, came with cards inviting us to go and see them again. We went in the afternoon (Misses Gray, Macintosh, and I). We were received kindly into the house, and given tea and cakes. Our hearts were cheered, indeed, by the eagerness shown by some of the ladies to learn as much as they could, especially the old T'ai-T'ai, who seemed to understand so well. We had been in the house about an hour-and-a-half, when the captain came to say there was a very good wind and they wanted to go on. We went ; I need not say we were all fully satisfied as to the purpose the Lord had in keeping us. Our friends in the village told Ah-ho to ask us to return, they would like to see us again.

Kwei-k'i, June 27th.—It has been raining all the week, so we have not been able to go out, but we have had a nice time with the women here to-day—Miss Macintosh and Miss Byron in the forenoon, and Miss Gray and I this afternoon. Each time numbers came and heard the Gospel ; we were delighted by the eagerness of the Christians to hear more themselves, and also to tell the others.

Ho-k'eo, June 30th.—We arrived here this morning, where Misses Macintosh and Byron have left us ; Miss Gray and I quickly took possession of our new quarters, and you would have been amused at the sweeping, cleaning, and white-washing which the place soon underwent, and in which we were heartily helped by the two sons of the evangelist. We had a good laugh at our proceedings. They asked us if we would like some more air in our bedroom, on hearing our answer in the affirmative, they immediately pushed out a part of the wall into the street, while we stood looking on almost mute with astonishment. However, it gave us more air, so it was all right.

July 1st.—We have had a very good day with the women, who came in numbers all the afternoon, and listened well to the story of Christ's love. We were so thankful they were not afraid of us, but on the contrary, mounted our ladder and sat down with us with the greatest confidence.

July 2nd.—We have had a number of women to-day, who invited us to their homes, where we are going to see them. The evangelist here is a very earnest Christian, he speaks to the people nearly all day long with all his heart ; a number come daily to morning and evening prayers.

Ho-k'eo, July 8th.—We have had much to praise the LORD for to-day. Last night was very noisy, loud voices echoing through the streets all night long ; but we were kept in perfect peace, although we were not able to sleep much. We both prayed so much for our poor Chinese sisters in this place. This morning some women came directly after breakfast and were so nice, some of them seem to trust us much more than others, but we think they will all learn to have confidence in us in time. All through the day groups came and listened attentively to the Gospel ; it all seems so new and strange to them yet.

July 10th.—We have been much encouraged to-day, with the number of women who have been to see us, and listened with the greatest attention to what we said to them. There was one group in whom we felt particularly interested : there were about six women with some children coming from a place some distance off, at first they were naturally curious to examine into all our belongings and as we allowed them to do this very freely they were soon satisfied that we had nothing mysterious hidden away. Then they sat down quietly and just drank in with such eagerness what Miss Gray said to them ; especially one woman was so anxious to grasp as much of the truth as she possibly could, asking, "How do you worship this true GOD ? Can we all do it ?" Miss Gray knelt down, praying for a few minutes that GOD would help them to understand about His great love for them, and that it was really meant for them if they believed it. We were so pleased at the silence of all the women while the prayer was being offered, no one spoke, but all stood looking on, astonished that we could thus speak to our GOD. The dear woman who was so interested seemed to grasp it well ; a few minutes after, putting her hands together and shutting her eyes, she said "Is *this* the way I can worship Him ?" Then adding, "I am afraid I shall forget all you have told me ; will you write it down, so that I can get some one at home to read it to me ?"

July 11th.—We have had another good day with the women. A nice number came this morning ; a great many wanted us to go to their houses, which we are hoping to do, but the heat is very great just now, so we cannot go out in the middle of the day. This afternoon Miss Gray and I went downstairs to see the evangelist's wife, who has been ill. We had such a happy time with two Christian women over the xiv. of John ; they seemed so glad at the thought that Jesus has really gone to prepare a place for them, and is coming again for all His people.

July 18th.—We were so disappointed not to be able to reach Ho-k'eo yesterday, on our return from a very nice visit to Fuh-shan, where the work is, indeed, very encouraging, numbers of women come every day to listen to the Gospel.

July 25th.—We are anchored at a large village about ten or twelve *li* from Ho-k'eo. This afternoon we went on shore. The people we met seemed frightened of us, and we walked on until we came to an old woman sitting by the roadside. Miss Gray began a friendly chat with her, and very soon others gathered round. They all seemed particularly interested in us, and for some minutes did nothing but discuss us loudly amongst themselves. However, after a series of questions, they were more satisfied, and listened attentively to our message.

After we returned to our boat, three different families sent us presents of tea, and we sent them two Gospels each, which they seemed very pleased to have.

July 26th.—We arrived at Ho-k'eo this morning, and find the men have got on so nicely with our house, which will be exceedingly comfortable and clean when it is finished. To-night we hired one of the women of this place as a servant.

July 29th.—Miss Gray and I went on shore on the opposite side of the river, where there is quite a small town. We were invited into one house, where a good many people collected, and we had a nice time with them. Many seemed interested, especially one or two old women, who drank in eagerly all that was said. They always listen so anxiously to know if the good news is really for *them*. One of the women then took us further into the town, and we were invited to sit down in a shop. However, we were unable to speak there, as the people gathered in such numbers, and were too excited to listen.

August 2nd.—We arrived at Kwei-k'i this afternoon, and had an interesting time in our boat with some women who came in to see us.

August 3rd.—Miss Gray and I went on shore to day at a lovely village—it consisted of a colony of about twenty houses, surrounded by a wall made of mud—and such beautiful scenery all round. The people were so amazed when they saw us, but after a little time timidly ventured near us. They became quite friendly, and were

very interested in us, inviting us to go into their houses. I believe before we left them several of the women, and one or two men grasped the outline of our message. They understood most of what Miss Gray said to them, though some of them spoke with such a queer accent that even Ah-ho could not understand them.

August 8th.—This afternoon we went out to a village where the people had never seen foreigners before, and indeed they seemed scarcely to have heard of them, for they were very doubtful as to what species we belonged to, until our woman assured them we were really women. I shall never forget the frightened look on the face of the first woman we met, she went into a house and called an old woman, who summoned up courage to meet us, coming out with a rake in her hand. However, as usual, after a short time, they became reassured, and listened to what we told them, although I am afraid they were too excited to take much in. But it is so comforting to think that at all these places we are preparing the way a little for others to follow. The LORD is able to work in the hearts of these simple village people, and we will go forward and prayerfully trust Him to bless the word already spoken.

August 9th.—We arrived at Kwei-k'i this morning about ten o'clock. The Christians of the place were not long in learning of our arrival, and assembled to meet us and give us a hearty welcome. We had a nice time with them in the women's little room until numbers of the outside women came in, and the place became too crowded, so the evangelist invited us into the chapel, where we got them all quietly seated. There were a good number of men on the other side, so that the place was soon full. Miss Gray and I were invited to sit down at the top of the chapel, and we had such a nice little service; all the people listened so well for a long time. When it was over we still stayed talking with the people for some time, and then returned to our boat. The work at Kwei-k'i is so encouraging. The evangelist never loses an opportunity of speaking, even when walking along the street. Last week an old woman, of over sixty years, believed the Gospel, after being a vegetarian for twenty years. We had several talks with her, and she seems so bright. The wife of the man Mr. Thompson baptised when passing through was so nice; they have a large family, and we are told they all believe the Gospel. We are hoping to visit all the Christian women in their homes to-morrow, so that we may get to know them better. We cannot get very close to them amongst the numbers who come to the chapel. The weather is very hot; but the Lord is keeping us in good health, for which we praise Him.

August 10th.—About ten o'clock one of the Christian women came to show us the way to the different friends' homes. We had thought and hoped that we should be able to go quietly there and have a nice little talk with them; but we soon found out we were to have a different sort of reception. At the first house the room was soon crowded with outside people, who were exceedingly interested in watching us take the dessert which had been prepared for us; but Miss Gray was able to speak to them and invite them to go to the chapel before we left. At the next two houses we were received and entertained in shops; here, of course, numbers of people from the streets collected round the house to see us, and the evangelist who accompanied us spoke to them and invited them to go and hear the Gospel at his house. The excitement caused by our visits had by this time reached the mandarin, who sent two of his officials to inquire for our passports. The chief official politely told us he feared the people would insult us; we told him we were not afraid; our passports were in the boat, and we would send them. He then exhorted the people to be quiet, and went away quite satisfied. We visited two other houses where the people still flocked to see us; but all through the day they were very quiet, although we walked through a good portion of the city. We were so impressed by the kindness of all the Christians—each one had previously prepared refreshment for us, and all were so delighted to see us. Miss Gray and I think it would be nice to invite the Christian women to our boat to-morrow, when we shall hope to have a quiet time with them. We are so glad to have been seen by so many people in the city, and also that they should have seen us trying to make ourselves one with their own women. I believe the LORD will greatly bless the faithful work of our native brother in Kwei-k'i; he is so bright and earnest, and so quiet and polite to the people.

August 11th.—Our guests this morning, as Ah-ho laughingly remarked, were "Not few," and you will understand we were kept busy for some time in supplying our twenty-three visitors with the fifteen different kinds of dessert we had for them, besides unlimited cups of tea. The Christian women greeted us with the one word "Peace," on entering, and we thought it was so nice. I think the boatmen must have thought we intended to take their boat by storm, for there was very little space that was not taken up. After some time of continued and pressing exhortations to the women to "eat," they seemed satisfied; then we sang some hymns together, and the evangelist, who was sitting with Ah-ho at the back of the boat, spoke so nicely to us all; then we had prayer, and after a hunt for paper and string to tie up the dessert for our guests to take away, they departed, all seeming well pleased with their visit. We were exceedingly pleased too, and thank our MASTER for giving us such a nice time with them. We are looking forward to good times amongst these dear women at our next visit to Kwei-k'i. There are two women, who live about fifteen *li* away, whom we shall try and visit next time, when the weather will be cooler.

August 19th.—Last Saturday morning, before we arrived at Ho-k'eo, it began to rain very heavily; we were glad to see it, as we were told the country was greatly in need of rain. It continued to pour all day on Sunday, and on Monday morning we came to our home and found the river had risen so much that there was only about two feet to our front door instead of the usual high bank. Still it rained, and in the evening the first door was impassable. After praying that if it were God's will the rain might stop, we went to bed. However, we had not been long asleep when we heard the evangelist and family bringing their things upstairs; we found the water had reached the second storey, and the floors of their rooms were getting wet. We asked the evangelist's wife to come and sleep in one of our beds as it would be a long time before morning, but they had not finished bringing up the things, so she preferred helping them.

As soon as everything was safely up we heard Ah-ho, with the evangelist and family, pleading with God to stop the rain and we joined them in our room. I did not sleep again, but spent most of the time at the window watching for the morning, when we hoped it would clear. But our Father's time had not come yet, and at nine o'clock some of the houses around us were in great danger, and several others, with their contents, were being carried rapidly down the river, which was rising steadily each moment, the mountain torrents on the opposite bank dashing violently into it. This continued till about 11.30, when, to our joy and thankfulness, the sky cleared and the rain ceased. I began at once to look for the water to decrease, for it was three feet deep in the second storey already, but it continued to rise hour after hour until it was over the roofs of the houses on both sides of us.

All our things were moved from our bedroom facing the river and taken into the front rooms, which were 2½ feet higher, as it was likely that if the houses on either side of us fell it would shake our house and make it very dangerous. A ladder was then placed over from one of our front windows to a window of the opposite house so that if the water should rise high enough to come in at our bedroom windows we might escape into the opposite house.

When everything was ready for us to leave if it became necessary, we quietly waited and prayed. It was delightful to see the peace and faith of the native Christians. Ah-ho was so bright, saying all along that he felt sure God would stay the water. He said, "When God wanted you to come quickly to Ho-k'eo, He gave you a wind which brought you in one day ; we have asked Him now to help, and of course He will hear us. So we felt too, only we thought He might want to try us to see how far we would trust Him. We were perfectly happy, for knowing that our FATHER had all the water in "the hollow of His hand," we were very sure He would not let one drop too much come.

About six o'clock, when the water was within three feet of the roof of our house at the back, they told us the water had stopped rising. How we all thanked our Father ! Not a drop had come into our bedroom or into the top storey at all, while the house on one side had all the back part washed in, and that on the other side part entirely washed away. I believe not a stone or piece of wood of our house was carried away, though the lower part was more or less damaged. We went to bed that night exceedingly tired, but very thankful. It began to

A WHEELBARROW RIDE.

rain again, but in the middle of the night when we awoke it was beautifully clear and bright, and the water had decreased considerably.

We can hardly believe to-day, now it is getting dry downstairs, that it is only two days ago that we were in such danger; the LORD was so near all the time; we have indeed proved our Father's loving care over us. Altogether more than seventy houses have been washed away, and there has been great loss of life. Many of the houses are still in great danger from the foundations having been so terribly soaked. All along the banks of the river is one scene of desolation and ruin. Oh, that God would use this to arouse the people of Ho-k'eo! I believe they have not had such a flood for seventy-eight years, and never in this month. It makes our hearts ache to think of the many homes which are left desolate. We thank God so much for Ah-ho, who has been such a comfort and help to us; the evangelist and his wife were so kind too.

Last night it was reported that there were thieves about, who were anxious to pay us a visit, but we left ourselves in our Father's hands, and both had the best night's sleep we have had since we have been in Ho-k'eo.

August 22nd (*Sunday*).—To-day has been the first time since the flood that the roads have been at all passable to go out, consequently we had no women to see us last week—all the people have been so busy cleaning their houses and furniture. Our own rooms, of course, were turned upside down, as all our belongings are packed in boxes, and the evangelist and family occupy part of our rooms. However, we have been much helped by the LORD to have a good week of study, and we are hoping to get things a little in order to-morrow. We have had three such nice little Chinese services upstairs to-day, as it will be some little time before the chapel can be used again, owing to the earthen floor having been so sodden with water that it has to be dug up and arranged afresh. Miss Gray went out this afternoon and visited two houses, and the people listened very well indeed.

August 23rd.—We have been busy rearranging our little house to-day, and have got a dozen small bamboo chairs, which are 35 (!!) cash (1½d.) each, to accommodate the many visitors we are hoping to get. We think our friends at home might be glad to get a comfortable, strong chair for 1½d. We have had a few women to-day, but the majority are still busy with their house-cleaning.

August 24th.—Much encouraged by the earnest way some of the women listened to the Gospel.

August 28th.—We went out this morning for a walk through the town. We do so want the people to get used to seeing us, so that they may get confidence in us and come constantly to visit us. As we were returning home we were asked into a large house, where a number of families seemed to live.

September 9th.—We are pleading much with the LORD for the women of Ho-k'eo, and He will answer prayer, though the reaping-time may not come for some time. The chapel has been opened again for some days. Last Sunday afternoon the evangelist preached very faithfully to some men who professed to be Christians, but who still kept their shops open on Sunday. He told them that if they walked so inconsistently, outside people, seeing their walk and knowing of their profession, would not believe in the truth of the Gospel. There was one man there who had professed Christianity for some years, and when he heard Mr. Tong speaking so plainly he got vexed, and spoke very angrily; but Mr. Tong did not retract one word that he had said, because it was only too true, so the man left the chapel. We all followed him with prayer that the HOLY SPIRIT would move his heart to repent, and if he were really a Christian, to show a little of CHRIST'S life in his walk.

September 10th.—To-day we have called at several villages along the river, and had good opportunities to tell of CHRIST'S love. The first place was a good-sized village we had visited before, so of course the people recognised us, and many greeted us with a friendly smile. We had a good time in two different houses, and Mr. Tong's son, who accompanied us, preached the Gospel very faithfully and plainly to the men, some of whom were interested and bought some books. May the LORD bless the word spoken in that village, for His own name's sake. Further on down the river Miss Gray and I went on shore again at some villages; they did not see us coming till we reached the houses, except one man whom we met and spoke to on the way, and who led us to his home. All the people in the village came to see us, and were very friendly, although they appeared a little frightened at first. They listened attentively to what we told them. None of them could read in that village, but we left a Gospel and some tracts, and asked them to get some one from a large village near to read to them; there was one man especially who was so eager to hear all he could, and appeared to take it in. At another house there was a very old woman, who looked at us so wonderingly; we both spoke gently to her about CHRIST'S love for her, but she shook her head so sadly as if to tell us we were too late for her. As we went on to tell her if she believed on JESUS it was not too late, the tears rolled down the poor old woman's cheeks as she repeated the words herself. Thus we had to leave her, and our hearts ached as we thought that soul might soon go down to a Christless grave.

We went to a village a little further on, and spoke to the people and sold all the Gospels we had. On the way we had a talk with some boatmen who ran up the bank to see us. Some of them bought Gospels. So, grain by grain, we sow the seed and pray that it may some day spring up and bear fruit.

September 11th.—This morning, about ten o'clock, Miss Gray and I went on shore and walked through the streets of I-yang Hien. To say the least of it, we certainly made a great impression on the people. A good many followed us. The streets were very busy and crowded, and we had quite to thread our way amongst the coolies. After we had returned to our boat, the mandarin sent down a paper saying that he would protect us. I wish he only knew of the One Great Protector we have.

September 12th.—We went on shore this morning to the service, and directly afterwards an invitation came from the military ya-men to go and visit the ladies there. When we arrived at the outer court we had to stay while our cards were taken in; the man soon returned with two of the T'ai-t'ai's cards for us, the middle doors of the inner court were opened, and we were escorted into the hall, where we were met by the mandarin and T'ai-t'ai, who took us into a beautiful guest room. Miss Gray and I lifted our hearts to the Lord to help us, as we had never been in these circumstances before. The mandarin was very polite and sociable. In a little while we were seated on a sort of raised platform, on two conspicuous seats, where they brought us cakes and tea. By this time a good many ladies and gentlemen had gathered in the room, and after a good many questions had been asked and answered and compliments passed, Miss Gray told them the Gospel, and they all listened very attentively, and I *did* pray, while my sister was speaking, that the LORD would bless the word. We do praise GOD that they have all heard. We left a Gospel there, which they promised to read. One of the ladies has taken opium for a great many years, and now is very anxious to give it up, so we have promised to send her some medicine.

September 13th.—We came up to the house this morn-

ing and arranged our things in our little home; soon after some women came, and we had a nice time with them; a good many heard the Gospel. After dinner another invitation came from another ya-men, and we went. After the same waiting at the court as the day before, we were led into a very nice room with the ladies. They were so nice, and very soon made us feel quite at home. They all sat round a table with us, and took refreshments, talking so kindly all the time. In a little while the old mandarin came in, and after bowing to us, sat down and talked to us. He was such a nice, kind old man. In a few minutes Miss Gray began to tell the ladies why we had come to China, and they said, "Oh, do tell us, we have never heard this Gospel, and we should like to know!" The mandarin sat and listened very attentively. I think they understood every word Miss Gray said to them, they asked us to come every day to tell them. After staying an hour we went away, and we do pray that the Lord will bless the word spoken in that home for Jesu's sake.

September 14th.—We have had such a busy day to-day. This morning, directly after Chinese prayers were over, Miss Gray and I started in barrows, with our woman and three native Christians, to visit some villages. At the first village where the men stopped, the women all collected under some trees to see us. At first they were very frightened at us, but after a little time ventured to speak. Before we went away, they all heard the Gospel, and, perhaps, they will come into Kwei-k'i to hear more. We then went on some distance further, till we came to a temple where an old man lived who was very interested in the Gospel, and was anxious for his wife to hear it too. Poor old woman! I felt so sorry for her. After she had got over the business of getting us tea, etc., she sat down and listened to us, but she evidently thought her merit was great, for had she not been a vegetarian for more than twenty years? She did not seem to mind at all, when we told her that her own merit really could not save her. May the Lord Himself lead her into the true light. Before leaving, we pasted up some Gospel tracts about the temple, as it is a resting-place for men on their journeys; we pray that many may be awakened through reading them. We again started on our road over solid rocky hills to a little town—such a quiet little town—the people did not know of our arrival till we were almost in the middle of the place. When it was once known, however, of course it was not long, all the inhabitants crowded round us. We were invited to sit down in the street, and given tea. For some time it was impossible to speak to them, as the loud hubbub all around would drown any attempt on our part. The native Christians separated, and each had a group of men to speak to; in a little while we were able to speak to the women next us, and a good many seemed interested. As we were going away we were invited into a very nice house, where we had such a good time with two women. They showed us how they worshipped their idols, and asked us how we worshipped our GOD. I think nearly all the town must have heard the Gospel. Many times on the road, at the different halting-places, Ah-ho had opportunities of speaking, which he eagerly grasped.

September 15th.—Miss Gray had a good time with the Christian women this morning in the chapel; it will be so nice when more of them are baptised; some of them are very bright. This afternoon we visited the Uang family; they are so kind and always seem so glad to have us.

September 16th.—A great many women came to Chinese prayers this morning, some of them did not stay all the time, but a good many came afterwards and stayed a long time. About one o'clock an invitation came from the first ya-men we had visited. We went directly, and this time we were taken right into the ladies' apartments, the ladies from the other ya-men were there too, also another lady from another part of the city. They asked us to stay to the evening meal, and as we thought it would be a good opportunity to help them, we gladly accepted the invitation to stay all day. Hsiang T'ai-t'ai went out with us a little way, and introduced us into another mandarin's house. Soon after our return to the first house, we had such a nice time with Hsiang Siao-tsi, who had been so interested the time before; she had not forgotten a word, and seemed so anxious to hear all she could. As she knew the character well, we left one of our Testaments with her, which she promised to read every day to the other ladies. There was a grand feast spread in the evening, and the ladies were all so kind and sociable to us. They begged us not to consider ourselves as guests, but to make ourselves at home, and to go to see them as often as we could. We both feel there is a real interest awakened in that house; it is so wonderful how they seem to trust us already. We are pleading with the LORD to bless His Word there, they were so glad to have the Gospels and said so often "We really *do* believe this is all true, and want to understand it."

FROM MISS BYRON.

CHANG-SHAN, *October 7th.*—I am comfortably settled now, and this house is very nice. Miss Macintosh stayed with me when I first came for nine days till I got straight, and then went on to Yuh-shan I have a class three times a week, to which the Christians come, and some others who are interested. Tuesdays, Thursdays, and Sundays are the class days. On Wednesdays and Saturdays I see those who want medicine. I charge twenty cash (less than a penny) to all who come the first time, and for that twenty cash I continue to see them and give them medicine until they are well. On Wednesday last I received 320 cash; the patients seemed very pleased to pay it, and it prevents them from throwing the medicine away, and also helps me to renew the stock. Mondays and Fridays I keep for visiting, and either selling or giving away Gospels and tracts. Although this is a small station, how many there are who have never heard the Gospel! I am too busy at present to be lonely, but for the work's sake, that more may be done, I am sure you will not forget to send a sister as soon as possible.

October 22nd.—On Sunday I had a class of forty-three women, who sat all the time and listened to the end.

FROM MISS MACINTOSH.

YUH-SHAN, *October 18th.*—You see I am back in Yuh-shan again. I have been visiting some of the villages here, and have been kindly received. A good many women come here in the afternoons. I have not been out much in the city yet, but intend giving this week to visiting.

There is a great deal of sickness and distress amongst the people, owing to the late flood, and now for six weeks past there has been no rain, and the crops have suffered in consequence. The mandarins daily go to the temples to pray for rain. Yesterday we had a very slight shower, but since then the sun has been as hot as ever. I am afraid the people will suffer a great deal from want this year.

Though I am here alone, I do not feel one bit lonely, the ever-present, never failing, unchanging Friend is here.

Woman's Work in Ts'in-chau, Kan-suh Province.

FROM MISS BARCLAY.

AUGUST 12th.—On Monday, 2nd, Miss Marston and I set out for our first visit to the villages near here. We stayed where Mr. and Mrs. Hunt stayed last year until Friday. We had such real good times among the women, I think one gets to love the work better; the old, old story seems more wonderfully sweet. And some understood so well, though we could only go once to see them. Miss Marston and I generally went into different houses, so as to make the most of the time. Some women came to see us two or three times, and they wanted us very much to go again soon, which I hope one of us will be able to do.

But it is not only in the villages that we get such good congregations. Yesterday we went to see a little girl in another part of the city, and there, too, we were quite besieged; indeed, I had rather too many. In one place—there must have been a dozen families—the room was full of people, all talking, so I could not tell them much. Two or three listened well; this is generally the case. We believe the LORD guides us to the right ones.

I have one thing more to tell that you will be very glad to hear. We quite think that our servants, the man and his wife, are saved. There had been a difference in them for some time, and they had been saying quite spontaneously that they really ought to be Jesus' disciples, but what settled it was Mrs. Ho's illness. She was very ill for a few days, and, at first, was much afraid she might die, and did not know where she would go. This lasted two or three days, and then her husband said to her, "Didn't Jesus die for us; you pray to Him, He will hear." She seems to have trusted Him then, for ever since she has had no fear, and takes any opportunity of telling other people the story of how she asked Jesus to save her, and He did. They both speak very decidedly, and want to be baptised. Is not this a token for good?

My little scholars still come every day to the class; two of them hardly ever miss. I find they tell at home what they learn. One little blind girl remembers the hymns very well. Yesterday her elder sister came for the first time, and was able to repeat nearly all of "There is a happy land," which the little one had taught her.

A very sad thing happened in this street this week. A young girl, about fifteen, had been treated very unkindly by her mother-in-law, beaten until the skin was nearly all off her arm, and she was too ill to eat; but still she had to go on with her work. Yesterday they found she had poisoned herself with opium. What dreadful things are done in China!

The wife of a small mandarin, who is staying at an inn close by, came to spend the day with us on Thursday. She is the second of four wives, and she told us that last year the third and fourth wives had a quarrel, and the result was that they both killed themselves with opium.

At the Mohammedan house (Mr. Hunt's last opium case), the women receive us well. The old mother has three daughters-in-law, with whom she is not very good friends, so will not go to their rooms, or allow them in hers. Last Thursday the young women listened very attentively. Poor things! They are too respectable to be allowed outside the door; what a difference it will make if they have Jesus for their Friend. The old woman says she used to be a sinner, but now, as she is getting on in years, she feels she needs to do some good works, so gives money away and sees that her whole family believe in God (so she says), and she feels quite satisfied with her own merits.

Mrs. Hunt has been with us to several houses. She went with me on Wednesday to the Mohammedan house. They were, of course, delighted to see her, as they are so grateful for the trouble Mr. Hunt took over the son who took opium; they could not make enough of her. I feel hopeful about those daughters. If they did not care about the Gospel, they would hardly be so anxious for us to go often to see them. But how many times people get interested and then go back without coming to the point of decision. It makes one tremble. What a terribly real enemy we have! One realizes it more here, I think.

Woman's Work in the Si-chuen Province.

FROM THE DIARY OF MISS BUTLAND.

CHEN-T'U, *June 3rd.*—This morning had a long time with women who called. Five of them had not been before; one old woman amongst them seemed especially interested in the Gospel.

June 5th.—To-day two women came; one, the old woman mentioned on the 3rd, the other her sister, who was even more interested. She is staying in the city for a few days, and, on hearing of us, she thought she would like to come and see and hear for herself. It was nice to see this old woman of seventy, or more years. Before they left she told me she would pray every day to GOD. It is so seldom one meets a ready soul, that when one does it quite cheers and helps one.

June 6th.—By the time the meeting was over, quite a number of women were waiting in the great room. Mrs. Clarke went and talked to them till dinner-time; they waited while we had dinner, and then I went to them. They were a most interesting company of women, willing to believe and eager to understand the Gospel.

June 7th.—Was asked out to dinner by an old Christian woman, and had a nice talk with her landlady, a young woman of twenty-five years, who seemed quite to take a few simple truths of the Gospel.

June 23rd.—Afternoon. The wife of a mandarin called to know if Mrs. Clarke would go with the magic-lantern to her house in the evening. I went with Mr. and Mrs. Clarke, and we had a very pleasant evening. They had invited some friends. The Scripture pictures, as they are shown one by one, give good opportunities for telling the Gospel. When all was over, and we were coming away, one of the young ladies came up to me, and in a very low voice, said, "*Could I pray to God in my bedroom?*" Oh, how glad I felt to know that in that house there was one impressed! They have heard of the plan of salvation more than once, and have also portions of Scripture in their possession.

June 25th.—Morning. Went into the country with the old woman. We had walked some distance, and were

rather hot, when we were asked by some women to sit down and get cool before going any further. We were glad to have this opportunity for telling them of the Gospel; quite a large number gathered, of both sexes. As it was a kind of a resting-place by the country road, a good number of coolies came and went; one sat and listened very quietly all the time, and just before we left, he asked for a tract to read, as he said, "When it rained and he had nothing else to do." Who knows, but in one of those quiet times, God's Spirit will speak to him? In the afternoon, as Mrs. Clarke had to go to the girls' school, she asked me to go to the guest hall where two women were waiting, who had called to hear the Gospel. One was from the country, and had never been here before; she listened so nicely to all that was said to her. They remained listening for more than an hour. When they were leaving, the one from the country gave me an invitation to her home. She has there a mother, and several sisters, who would like to hear the Gospel. I told her I would be very pleased to go at any time she wished. I wonder shall I hear any more about it, I often get like invitations, and nothing comes of them. The Lord bless, to her soul's salvation, His spoken Word.

July 3rd.—This morning such a number of women called. I had such a happy, busy time with them. One of them said, "I am nearly eighty years of age, and have never heard of the True God till to-day." She listened with attention that gladdened and refreshed me as I told her of the Mighty and Loving One, who had died in her stead, who now is living at God's right hand as her Advocate.

July 4th.—Lord's Day. A larger number of women at the morning meeting than we have seen for some time past. Amongst them was the old woman I mentioned yesterday, she had several of her friends with her. She does seem really interested.

July 13th.—I found Mrs. Clarke entertaining two ladies who had come in at the back of the house through a hole in the wall, made by the heavy rains. These, our next door neighbours, have lived there ever since foreigners have been here; but they have never, during those years, been to see us. I asked them why? Because they would have to go on the street to enter. So the downfall of the wall has been the opportunity for them to hear the Gospel.

July 16th.—A large number of women called. When they were going away, I said to one old woman, "You will not forget what I told you?" She said, "No, I shall not be able to forget, and I shall go back and tell it to the women of my village."

August 6th.—Sent my woman to see a Mrs. Tong, who for many months has been coming to the meetings; has shown a good deal of interest, has given up idols, and says she prays only to GOD. She has let the things of this world keep her from openly confessing the LORD JESUS. She said, as soon as her daughter was married, she would like to be baptised. Well, her daughter was married, but the poor woman was disappointed in the husband, and this grieved her. Then she said she was owed some money by different people, she must wait till it was gathered in. We exhorted her not to be entangled in the things of this life. She said she would like to be baptised when the hot weather came, but now she is laid on a sick bed. She sent a message to ask us and the native Christians to pray for her.

August 9th.—Mrs. Tong has passed away. My woman went to see her, and found her calling on GOD to receive her soul. The day will reveal whether she did so from a sincere heart or not.

August 17th.—While telling of a Saviour's love to three women only one seemed impressed, but the Word is, "Sow beside all waters."

August 21st.—Only one woman called. Oh, for an outpouring of the Holy Spirit on these poor lost souls!

August 22nd.—On going to the women's class felt so utterly weak, but the Lord gave me such a time of His full presence while there.

Woman's Work in Yang-chau, Kiang-su Province.

FROM MISS DAVIS.

I HAVE been drawn out very much in prayer lately for China, and I believe there shall be great showers of blessing soon, not only in Yang-chau, but in every part of this land. I have been visiting Wang T'ai-t'ai's house twice a-week, teaching her daughter the Romanised system of reading; she is such a dear girl, and a true Christian, and so is her sister; but the mother, I am sorry to say, although an inquirer, is not yet willing to give up her idols. We are praying much for her, and believe she will soon yield. I go alone, except for my woman, so I am obliged to well use my little knowledge of the language; it helps me a great deal, as in some way we manage to understand each other. The mother welcomes me most warmly. I do thank GOD for the love He gives me for these dear women. I feel quite at home amongst them already, and though my words are so few and broken, they are all quite willing to hear them. I do long for the time when I shall be able to tell them fully what is in my heart. We have just heard that Wang Siao-tsi's relations are determined to take her away from our influence, and so probably the whole family will leave in a few weeks; but, as she said, "They cannot take Jesus away, or me from Him." The last time I was there the little sister, who often comes here, was listening as we were speaking to her mother and brother, the latter answered that he did not believe in Jesus, and that their little idol was the right thing to worship. Upon this the little girl said to him, "You often ask the idol for things, and he never answers; but *my* GOD does. Don't you remember when I lost my cat the other day, I prayed to my God, and the cat came back? So you see He is the true GOD because He hears and answers." I thought this such a beautiful little testimony from an eleven-years old Chinese girl.

On Wednesday Miss McFarlane and I accepted an invitation to visit my teacher's house. The wife and mother seemed delighted to see us, and listened eagerly; they have promised to come and hear more to-morrow.

On Monday three of us were invited to Li T'ai-t'ai's to dinner. We went, and enjoyed it very much. I am quite proud of the progress I make in using the chopsticks, and enjoying the native food. Before dinner we had a little meeting together, and a talk about Li T'ai-t'ai's opium-smoking. She showed us her pipe and other articles, which were lying on a tray by her bed. We have often given her medicine, but after a short trial the habit has made her yield. We have now invited her to come and spend a week or two with us, after which, if she is better, she has promised to give her opium-smoking apparatus to us.

On Tuesday we were called from study to an opium case. Miss Clark went with me, and we found it to be a young married woman of twenty, who had taken the opium on account of a quarrel with her husband. She seemed quite willing to recover, and we soon had the joy of another life saved. They were all very grateful to us, and as I was sitting by the patient, she grasped my hand and squeezed it so warmly. They prepared tea and cakes for us, which we sat down to, that we might have an opportunity of speaking about Jesus to the crowd who had assembled. Our old woman told them most touchingly about her conversion, and her face beamed radiantly as she gave them instances of His love in answering prayer.

We have had a great many of these opium cases lately, some at midnight. Last Sunday we visited several poor huts. In one was a woman we had attended the night before, she having taken the poison. She was lying on a stool in a wretchedly dirty and small hut—so comfortless—and she, poor creature, looked worse than all. On asking her the cause of taking the opium, she told us with tears that she was constantly quarrelling with her husband, and her life was so miserable she wished to end it. She listened as we told her of One who loved her, and who died to remove her present misery. My heart does ache so for the thousands of poor women in China living hopeless and joyless lives. Only the Spirit of God can reach them. Oh, that we may be full of the Spirit!

FROM MISS CLARK.

GOD is still compassing us with mercy here in Yang-chau. "Great is His faithfulness." Miss Say and I have been to a new house to dinner. We first met our new friend at Li Siao-tsi's birthday party. We found them a large and most interesting family. The way in which they laid themselves out for our comfort was quite touching, and one mother and daughter especially have such dear kind faces and gentle manners. Visitors had been invited, not to see the foreigners, but to hear of Jesus, and all were most ready to listen to the message, but there was no one who could speak fluently to give it them. How it made me long for free utterance! But I was helped to lay hold of power for the moment's need, and words were given, which were attentively listened to and seemed to be well understood. I saw tears in one woman's eyes. I believe the LORD Himself worked that day. Some of the women have been here several times since. The two following Sundays they spent nearly the whole day here. We have since been to their houses too, and we have every reason to trust that the seed has taken root in some hearts.

One night, about three weeks ago, Miss McFarlane and Miss Say went to an agonising scene: two men from an oil-shop were fearfully burnt; from the first there was very little hope of saving life, but all was done for them that was possible. When Miss Say went the next morning she found that one had already died; she made another attempt to help the second man, but he only lived till the afternoon. What sad, sad things we see and hear of!

Shortly after this I went to a terrible opium case. A young man was lying on the balcony of a mandarin's house, with such a crowd all round. It was heart-rending to see his struggles as his friends tried to force him to take the medicine. He did take a full quantity, but we had been called too late. I stayed for nearly four hours, but there was no sickness, and when I left life was fast ebbing away. This is the worst of the many cases which we have had lately. Often we have the joy of knowing that the means used are effectual.

The contrasts, the glad and the sad, are as quickly written about as though they were only the lights and shades of a picture; but, oh! how far they are from being that. Some of them bright, others terrible realities, on which who knows what may hang? What rest that our Father knows, and He reigneth.

FROM MISS McFARLANE.

I ENJOYED the journey to Tsing-kiang-p'u with Miss Littler and Mr. M'Carthy very much, and we had the privilege of telling the good news to many there and on the way, but it was so sad to see so many large towns and villages without one witness. It does make one pray earnestly for more workers.

Miss Say and I visited some small villages on Saturday last, about 20 *li* from Yang-chau. The people received us very kindly, and after their curiosity had passed off listened to our message. One woman thanked us so heartily for coming, and said, "*If you had not come I should never have known.*" She invited us to come again, and stay with her three or four days. I hope we shall soon be able to accept her offer.

You will be sorry to hear that Wang T'ai-t'ai's family have gone to Su-chau; they felt going, and we felt parting with them very much. It is a rest to know that two of them have tasted of a Saviour's love, and He will complete the work He has begun.

Several candidates come every night to evening prayers, and we have good times together. I do like to see them coming, for it shows that they are eager to learn more about Jesus.

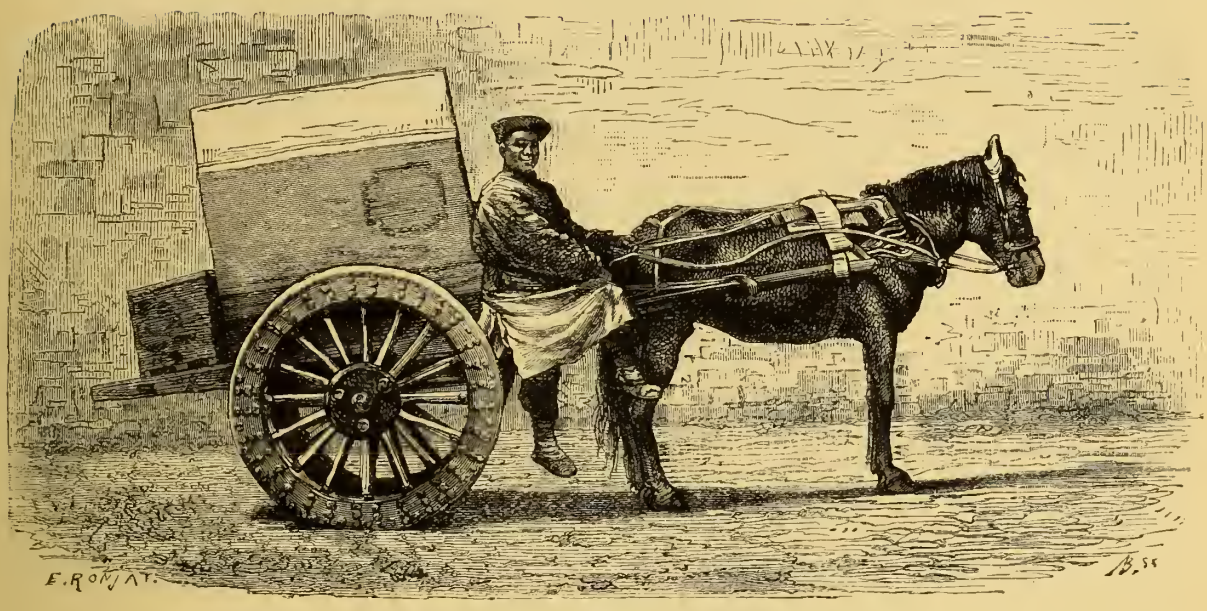
Departures—Arrivals.

ON January 27th Messrs. JOHN BROCK, WM. RUSSELL, and JOHN DARROCH left for China by the P. and O. steamer *Chu-san*, accompanied by Messrs. F. DYMOND and S. POLLARD, who, while sent out by the Bible Christians, will, for the present, work under the direction of the China Inland Mission.

Deeply interesting farewell meetings were held in Scotland, at Exeter Hall, and in various parts of London.

On February 8th J. HUDSON TAYLOR, also Messrs. DORWARD and COOPER, with Mrs. NICOLL, arrived at Marseilles by French mail steamer. Mr. TAYLOR stayed to visit Cannes, while the rest of the party reached London on the 11th.

China's Millions.



A PEKING CART.

A Letter to Friends.

"*I will go before thee, and make the crooked places straight.*"—Isa. xlv. 2.

WHILE out in China serving the LORD amongst the many difficulties and perplexities of work in a heathen land, I received a text-card from two dear friends, beloved and honoured for half a century's faithful service in several quarters of the globe. The card bore their signatures and those of their household, and has been much prized and treasured for their sakes. But the message it brought was far more precious, a word of cheer from the MASTER Himself, "I WILL GO BEFORE THEE, AND MAKE THE CROOKED PLACES STRAIGHT"; and that word has been a feast to my soul and a pillow for my head ever since, and is just as fresh and prized to-day, as it has been in the months that are passed—among difficulties that have each seemed in turn to be almost insurmountable. Satan would have us try to-day to bear to-morrow's burden with only to-day's grace, and would dismay us with anticipation of troubles which loom in the distance, leading us to disobey the directions, "Take no thought for the morrow"; "Be careful for nothing"; but what a privilege it is to be permitted to rest upon the assurance, "I will go before thee," thou shalt not be without a Guide, and "He that followeth Me shall not walk in darkness," "I will make the crooked places straight," the rugged places plain, and when thou comest up to them thou shalt find insurmountable difficulty already removed, that thy foes, like Jehoshaphat's, have slain themselves, that thou hast to strip off the spoils, and to make the valley one, not of conflict, but of praise—a Berachah.

APRIL, 1887.

Again and again it has been so during the past two years in China, and doubtless many of our friends at home can bear the same testimony. A difficulty in the family which they were powerless to cope with, a perplexity in the profession or business, a spiritual difficulty, or one connected with service for the LORD, has threatened to disturb the peace and to fill with dismay, but it has been rolled upon the LORD, and given over to Him to manage or arrange; the command has been obeyed, "In everything by prayer and supplication with thanksgiving let your requests be made known unto GOD," and the promised peace of GOD garrisoning the heart has kept the care and worry outside, until the time came to find the trouble bereft of its sting, the crooked place made straight. And perhaps there are few of us who can look back even a short time without seeing that such cares as have been borne ought to have been thus dealt with and dismissed. Let us seek now and evermore, in childlike simplicity, to commit our "everything" to a loving FATHER's care and management, so that we may practically in "nothing" be anxious, disturbed or worried.

I would fain in this first paper written since my return to England, refer to many matters in which GOD's loving care has been experienced, but limited space and time require the postponement of some of these until our annual meeting in the Mildmay Conference Hall on the 26th of May. Now I can but briefly mention one or two points for our united thanksgiving. The addition of those whom GOD sent out in response to the prayer for "the 70," so increased our numbers as to make the work of superintending the whole in detail much more laborious and responsible, and made the prospect of my return to England one of grave difficulty; it was evidently imperative, with nearly double the number of stations in which missionaries reside, to have some one, not too far away, willing and able to give immediate counsel and help to the younger workers; but to find the requisite number of competent brethren willing to undertake all that this involved was no small matter. In this the LORD has gone before us and made the crooked places straight. Ten of our senior brethren, as already announced, have undertaken to superintend the work in larger or smaller districts, eight of whom have been successful workers for periods varying from twelve to twenty-five years, while the other two have been two or three times as long in the field as any of those working under their supervision. These ten workers form an invaluable China council to assist me in the direction of the work in the field.

A great need, however, would have been still unmet had not GOD sent out our Brother Stevenson, full of spiritual joy and power, and willing, when earnestly requested, to act as deputy-director. GOD has greatly blessed our beloved brother, has made him helpful to many with whom he has come in contact, and the letters I have received, full of thankfulness for his appointment, and of grateful acknowledgment of the help of his visits, have been very delightful.

Before leaving China it was found possible for half the superintendents to meet together for the purpose of conferring about minor arrangements, and to take measures for facilitating the study of the language and the adoption of a regular course of study. The meetings of the council were preceded by several days of fasting and prayer, and I cannot describe the blessing vouchsafed; among other things arrangements were made for the formation of training institutions for young brethren on arrival at Gan-k'ing, and for sisters at Yang-chau. Mr. Baller and Mr. Landale, with the assistance of four very competent Chinese teachers, gave themselves at once to the preparation of suitable aids to the course of study adopted, and we believe that without difficulty the new workers will in nine months, with the missionary teachers and appliances now available, accomplish more than they could have done in fifteen months without them.

Another important outcome of these meetings has been the prayer for the 100 new workers. We must not attempt to give all the reasons that have led us to believe that it is the will of GOD that we should ask definitely for this number, hoping and expecting that His "exceeding abundantly" will prove much greater than our petition. We may say, however, that with the facilities for study above alluded to, with over fifty stations, many of them inadequately supplied with members, with perhaps half as many more out-stations needing foreign workers, and China marvellously open for evangelistic work in nearly every one of its provinces, 100 this year would be a small supply. Our great concern is that the right workers should be selected, and to ensure this we have put the choice into the MASTER's own hands by faith. We began praying in China in November; on reaching Marseilles on the way home, we were delighted to hear that twenty-five had been accepted by the council, and on arrival in England find that the number has been increased to thirty, while donations already received, and the promises of five gentlemen to give £500 each towards the £5,500 which may be required for 100 outfits and passages, nearly cover half the amount. Should part of GOD's "exceeding abun-

dantly" come in the form of an additional fifty workers, He will provide for them also in due time. One of our lady-evangelists has well expressed our prayers about "the 100":—

"Oh, send a hundred workers, LORD!
Those of Thy heart and mind and choice,
To tell Thy love both far and wide,
So will we praise Thee and rejoice.
And above the rest this note shall swell,
Our Jesus hath done all things well."

We want workers, not loiterers; sent, GOD-sent ones; men and women selected by Himself and after His own heart and mind, willing, skilful workers, to tell the story of His love in many an unreached part of needy China. Not a few of our workers in China are singing this little verse daily at table after a meal. Will not some of our friends join them?

J. Hudson Taylor.

Ten Persons Baptised at Ts'in-Chau, South Kan-suh.

BY THE REV. HENRY HUNT.

TS'IN-CHAU, *Sept. 6th.*—It is encouraging just before leaving this, our loved station, for home, to witness the good confessions made by the few who have recently desired baptism. At the beginning of this year the LORD laid it on my heart—I know for His own glory—to ask that ten souls might be won for Him before its close. At Sunday worship lately, six have publicly confessed CHRIST (two men and four women), and stated their willingness to go through any suffering, even to death, rather than give up CHRIST.

One old lady got up and walked across the room in her enthusiasm, and another (her daughter) exclaimed, "I have counted the cost, and no matter what comes I shall stand, by GOD'S help. Man can do no more than hurt my body; you will see." This woman's husband and children are not far from the kingdom, and several others, a silversmith in particular, need only the courage to come forward. Four of the probationers have been interested nearly two years. Could we look for much brighter testimony from babes in Christian England? To GOD be all the praise and glory.

I see more and more that if we abide in CHRIST *we must not only pray, but believe we are going to receive what we have asked for—that it is on the way, and praise accordingly.*

Affairs are prosperous at all our KAN-SUH stations, and I believe bright and glorious days are in store. We want

THE LOVE OF CHRIST

shed abroad more and more in our hearts, for it is love, *love*, LOVE, that brings miserable sinners to the feet of JESUS. May He make His blessings just to rush through us, His channels, to a thirsty world around, and lead many to exclaim, "His blood is drink indeed!"

Nov. 1st.—This is the third time I have made this journey within two months, and the third time I have been delayed by much rain. Altogether, I have been over this mountain road, by way of Feng Hien or Hwei Hien, eight times, so I am about used to the dangers and difficulties, which are by no means insignificant in wet weather. Being shut up in a dirty Chinese inn cannot shut up my joy in CHRIST, which is more now than it has ever been, because I am finding out more and more

"The *greatness* of His loving heart."

You are aware that less than a year ago the LORD laid it on my heart to pray myself, and to ask others to pray, for ten souls to be given in Ts'in-chau within twelve months. Like His great loving Self, the good FATHER gave the ten within ten months, and the "exceeding abundantly" in the shape of four more probationers, for He always gives interest, it would seem.

When I arrived at Ts'in-chau, after taking my wife and baby to Han-chung, I was very happy in soul, but poorly in body, having worn damp clothes on the road through incessant rain, and I had an attack of dysentery in consequence. But the loving, hearty reception given me by the sisters and native friends was medicine in itself, and I soon began to improve. The three sisters and I (for Miss Kinahan had come up with me) had nightly meetings for praise and prayer, and we opened our mouths wide.

In response the good and faithful LORD opened the windows of heaven wide, and poured us out such a blessing that we felt it almost too much for us. The Holy Ghost fire, of course, extended to the natives, and there was quite a revival. The six who had been entered as candidates became bolder and happier than ever, and four more came forward for baptism who have been believers a long time, but had not had their names entered as probationers. Three of these—glory to GOD!—are scholars of the Sunday-school I started more than a year ago, and now carried on by the sisters. The Si-ch'uen family, five in number, are all converted, only one member wishes to be more certain of his faith before he is baptized; the rest are bold, and just brimming over with joy, none the less true for their genuine tears when I came away. Two of the Christians are servants to our sisters. The eldest of the ten is sixty-nine, the youngest, a dear little girl, only seven. On Sunday, a meeting especially for

THE EXAMINATION OF THE CANDIDATES

was held; the answers of the ten were satisfactory on main points of doctrine, though there was a little misunderstanding as to the meaning of baptism, the character of the Trinity, the reason why the Virgin Mary should not be worshipped, etc. The old blind man, a protegé of Miss Wilson's, remarked that he was truly sorry he had not worshipped her, if it were right so to do, but "*he had never been taught so!*" The LORD gave genial weather for the baptisms next day, for which we were most thankful.

We had, first of all, a prayer-meeting in English, and asked especially that one of the ten (who, though he had

left off idolatrous worship himself, had not yet removed the tablet to heaven and earth from his house) might appear and hand the tablet over to me, in order that the last hindrance to his being received might be removed (the ancestral tablet had been done away with long before). One after another of the nine present were baptised, and when it came to the children's turn, instead of fearing, as we had anticipated (for the KAN-SUH people are very afraid of cold water), they came out of the water just beaming. I had changed my clothes, and was just going to open the Communion service, when Mr. Chao came hurrying in, and handed over the objectionable tablet, and of course was in time to be received with the rest, exactly making up the ten. He had travelled the thirty miles to and from his house since four o'clock the preceding afternoon, having borrowed Miss Kinahan's mule for the purpose.

The Communion service afterwards was the happiest I have ever had in China, because it included ten souls saved from the heathen field of Ts'in-chau, blessed, blessed fruit gathered from a hitherto unpromising and barren soil. "Oh, how great is Thy goodness which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men." "Oh, magnify the LORD with me, and let us exalt His name together!" We had a feast together two days after, and it was a time of profitable intercourse.

The following Sunday evening I produced my book of "Prayers and their Answers," reading at the top of the left page, "If ye shall ask anything in My name," and at the top of the right, "I will do it," and showing in one year only how the LORD had done it, in most cases not only answering, but giving also the "exceeding abundantly." This brought several of the natives encouragement to ask and receive, and many of them spoke and prayed then and there. The prayer of one little boy member was especially touching. Amongst his sentences he prayed: "LORD, make Soh-chen" (our little Chinese boy) "to grow up as big as his father, and be a preacher like him." I said "Amen" to this with all my heart. Truly, "Out of the mouths of babes and sucklings Thou hast perfected praise."

I believe I am more pained to leave these dear lambs than I was to leave home and England eight years ago. The LORD grant that my dear wife and I may soon return to them. In the meantime I have every comfort and confidence in the kind and loving care that they will receive at the hands of our dear and loved sisters working on in the station till we return. I do hope that all three of them will still be there when the LORD permits us to enter the station again, for a band of workers more united and loving than ours could not be found in all the world. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

We are asking for thirty more souls to be given in Ts'in-chau before we return.

Glad Tidings from South Shan-si.

THE first mail from China received by us after arrival in England made our hearts glad indeed. Before we left China, more than a hundred persons had been baptised in South SHAN-SI. Now, Mr. Wm. Key reports thirty ready for baptism west of the Fen River; Mr. Benjamin Bagnall has baptised six in P'ing-yang, now connected with newer parts of the work; and, as will be seen below, Mr. Stanley P. Smith reports the baptism of fifty-six at Hung-t'ung. Shall we not "rejoice and be glad" with them?

THE WORK AT HUNG-T'UNG.

FROM MR. STANLEY P. SMITH TO HIS FRIENDS.

ON October 7th I started with Mr. Fan, an elder of the church, for a large village of the name of So-pu, twenty *li* due east of Hung-t'ung. On the road we had many opportunities of preaching and distributing tracts. On getting there we found there was a theatre going on. These theatres are very unlike the English ones. There is a raised stage which is covered by a roof; the sight-seers are all in the open air. They are almost invariably in connection with Buddhist temples. I have never given more than a most passing glance at the players. It seemed to me to consist of foolery chiefly, often a sort of "dumb crambo," with little speaking to each other on the stage; the stage-players are all men. These plays are very popular, and are always crowded, people coming from all parts. Women are allowed to come and see them; in fact, it is about the only diversion that breaks their monotony of life. Well, we went to this theatre and sold a good many Gospel portions, besides having a grand time for preaching. One young fellow, a brother of three scholars, followed us to the house where we were staying, and stopped to evening prayers.

It is delightful visiting the Christian homes. The man at whose house we stopped is named Liu Pao-lin. You will see his testimony in the January number of CHINA'S MILLIONS, 1887. He was formerly a very bad character, but oh! he is so changed. His wife, too, is a true believer and close follower of the LORD JESUS. It was a lovely moonlight night when we were there, and we sat out till I don't know what hour, singing Chinese hymns and talking of Him and His return. His only daughter was married a few days after, and he is now perfectly free with his wife to work for the LORD. So these two are going to take care of the ladies' opium refuge at Hoh-chau, of which I have already spoken. Miss Reuter and Miss Jacobsen, the two ladies designated, ought to arrive there before I send off my next mail.

BAPTISM OF SIXTY-TWO.

Our first proper "great gathering" is over, and, thank GOD, it went off without a hitch, and I really believe there was great power of GOD present. The baptistry was used for the first time, and you will be glad to hear I baptised fifty-six—fifty-four men and two women. A large proportion of the candidates (about forty) came from the district about Chao-cheng, a city ten miles north of Hung-t'ung. I went up there a week before the "great gathering" with Mr. Hoste and the two Hung-t'ung elders (one of them was there at the time). We there examined thirty-two for baptism; their answers were most touching, showing most evident work of the SPIRIT. The LORD keep and feed and use them.

Returning I came by way of a large village, P'ao-ta-li. There are twenty or thirty worshippers there and a little

chapel, but no one to lead them on or to teach them. So I have made an arrangement to spend a week out of every month in the Chao-cheng district, and coming back to give Saturday to Monday to Pao-ta-li. The dear people seemed so glad at the arrangement. I would ask a prayer in the name of JESUS that these visits may be in the power of the SPIRIT. We have started collections, the Hung-t'ung Church in the first quarter subscribing twenty-six dollars—very good considering their poverty.

I have gone on too quickly with my news, for our great gathering was on October 29th, 30th, 31st, and November 1st. We had about 160 men and women with us on those days. I dare say you can imagine providing for their sleeping accommodation and food, etc., etc., takes up no little time and thought; in fact, for five days running I was unable to go on with outdoor preaching, though, thank GOD, there was opportunity for indoor preaching. The women occupied the opium refuge, the men my court and a great building which was lent us free of cost by a man not a church-member (was it not nice of him, and a proof of the FATHER'S providing care?). The bread was all made on the place, and the three kitchens with nine stoves were kept fully going for six days. We made our own bread, as it is better than the shop bread, and there were plenty of willing hands. Amongst some amusing items of the capacity for stowage of these good people, they managed to dispose of 1,000 lbs. of flour and 300 lbs. of rice.

PAPER WINDOWS.

I have previously said that I have in this letter been going on with events too fast. I have not mentioned on the return from So-pu that Mr. and Mrs. Bagnall arrived. Mr. Bagnall is the P'ing-yang Fu pastor. There was tremendous excitement to see Mrs. Bagnall, the first foreign lady who had ever stayed in Hung-t'ung. Thank GOD, the LORD gave her grace, supplying all her need, and she bore it quite bravely, though it must have been a trying ordeal. My windows, when they had gone, presented a truly dilapidated appearance! You know they are made of paper, and when a Chinaman gets to a certain pitch of curiosity (a pitch to which he easily rises), what we should call "smashing windows" does not weigh very heavily upon his conscience. He goes to work adroitly. Of course, it would seem very ill behaviour for him to deliberately tear the paper down, but if the hole for vision can be made noiselessly, well and good. So you from within see first of all the shadow of a moistened finger pressed gently against the paper. The paper, having got to the proper state of saturation, then comes the fatal "prog," and your window is gone, the hole quickly filled up with an all-curious eye, scanning your doings as if life depended on it. The only way is to take the matter good-naturedly, and to-morrow mend your panes.

Ladies in China have to put up with not a little. It is a real taking up of a real cross. But on the other hand it is blessed to see how, when a Chinese family gets converted, the women gradually get their proper rights and position. The cry of women's "rights" has not yet reached China; but I do pray GOD that the cry of women's "wrongs" may be speedily forced on the Chinese by spreading Christianity. Oh, the infinite evil a nation does itself, socially and morally, when it holds as a tenet that woman is inferior to man! One wonders that in China, where the family life is everything, that things are so. Should we have heard to-day of St. Augustine or the Wesleys unless under GOD their mothers had been what they were? But in such a country as China a mother's influence goes for nothing, except perhaps on the side of badness; there are exceptions. How can she elevate her child's mind? Water can only reach its own level. She knows not GOD; uneducated, of course unable to read books—how can her mind know of higher things than making dough, rearing children, and talking gossip? Motherhood is lost to China, and fatherhood cannot supply its place. The only remedy—oh, pray for it to come speedily to them—is the knowledge of GOD in CHRIST.

GOD'S ORDERINGS.

Yesterday, November 9th, the mail arrived. The mail day is delightfully welcome. How well I remember my visit to Scarborough in 1884; it was blessed. However, I would not exchange with my present lot. How glorious that we have a GOD to order for us and direct our paths!

To *order* our steps in His glorious Word.

To *order* our steps in prayer.

To *order* our literal steps.

To *order* our steps in the fight with the powers of darkness.

Glorious! "The steps of a good man (one 'in CHRIST') are ordered by the LORD, and He delighteth in his way."

The LORD is very gracious here, and I have proofs of much acceptance among the people. It is all His love, and if there be a turn and the storm come, as my day so shall be my strength. From the bottom of my heart comes an Allelujah!

Another Testimonial Presented at Han-chung.

FROM DR. WILSON.

NOVEMBER 21st.—I want to write to you at once some account of to-day's proceedings while still fresh in my mind—the great event for us being the entertainment of a mandarin to dinner, on the occasion of his presenting the hospital with a large testimonial sign-board, to show his gratitude for our medical services on behalf of his father in a serious illness.

It is just two months since we were called to the case, after he had been attended by several native doctors, and was fast going from bad to worse. The family were really afraid he would not recover, and finally, on inviting the first physician in Han-chung, he declined to go, fearing that there was little hope of recovery, and that his reputation would suffer by such a wealthy, well-known, and universally respected man dying on his hands. They then were advised to send for us. So next morning they sent sedan chairs, and Sie and I went; the house is in the country about four miles away.

On seeing the man, it seemed to me that, with GOD'S blessing on suitable treatment, there was no reason why he should not get well. We prayed much about it, and from our first visit he rapidly improved. We paid four or five visits in all.

The eldest son was away at Pekin, where he had gone to receive office as a mandarin, and they all longed for his return—of course he knew nothing of his father's ill-

ness. A month ago he returned, and after one day at home he came in state to thank us, and promised to present us with a testimonial signboard. Had the old gentleman died, his son, even though he had just received office, would have had to retire for three years into private life. He has two relatives in the city, through whom all arrangements have been made, so they have often been here, and to-day they all came

IN PROCESSION.

The two relatives walked in front, followed by musicians, after whom were two men carrying the signboard, (8 feet by 4), suspended from a bamboo pole. Then the mandarin in his chair, attended by his retinue carrying the various insignia of office, also two or three men carrying suspended on bamboos large bunches of crackers, which, as they approached the house were fired off in a long continuous volley. In the house we had made suitable preparations to receive them. Our lady friends watched them from the loft as before, and Mr. Pearse, Mr. Hunt, and I awaited their arrival at the door of our great hall. The signboard was carried up to the top of the room, the mandarin said a few polite words and presented it, and then bowed low. I had then in a few words to thank him, and returned the bow, explaining to him that while we as worshippers of the true GOD could not conform to their custom of worshipping the board, we should on such an occasion praise GOD for His goodness. (I had on a previous day explained all this to the other two, and asked them to explain it to the mandarin, so that he would be prepared for it.) Each one of us had then handed to us a piece of red paper on which was written in Chinese the four lines beginning :—

"Praise GOD, from whom all blessings flow."

Having sung this, we all knelt on the floor, while I thanked GOD for His goodness in restoring the old gentleman to health, and besought His blessing on the whole family.

Then the board was carried outside and nailed up in its place, and we all sat down to tea and sweetmeats, and had general conversation for about a quarter of an hour, after which I suggested he might care to adjourn to the dispensary and see the electric telegraph, electric bell, etc. This he readily responded to. Here all stiffness soon wore off, as how could it be otherwise when a mandarin was vainly fishing for a copper cash in a basin of electrified water! He took most appreciating interest in all the apparatus.

In the meantime English dinner was being spread in the guest-hall. We thought this would be most enjoyed, as he had travelled a good deal for a Chinaman, having visited Pekin, Shanghai, Canton, Japan, Formosa, etc., and so would be quite prepared to enjoy a foreign dinner.

Through my wife's care we had a most satisfactory dinner served up, which would have surprised you, considering we are 1,500 miles in the interior of Asia.

During dessert the sun came out, so I left them and went to put out the camera obscura and photographic camera, arranged a table and chairs, and made a most interesting group, and then invited them to come one by one and look.

INSPECTION OF HOSPITAL AND DISPENSARY.

The mandarin expressed a wish to see over the house, so I took him into the patients' waiting-room; he was much interested in hearing that every day we have thirty, forty, or fifty patients assembled there, whom we see one by one in the dispensary. He then expressed a wish to thank my wife in person for all the trouble she had taken; so she just came inside the door of the guest-hall and received and returned his thanks, and then they took to their chairs and the proceedings were over.

All went off very well indeed, and he proved a very easy man to entertain, as are most Chinamen who have travelled. They are all most unfeignedly thankful for our services to their father, and have fully explained the whole circumstances on the testimonial, so that all may know. The board is rather larger than the last, and contains over two hundred characters.

I was very glad we had an opportunity of so clearly witnessing for GOD, as the one true GOD in whose hand is the breath of all, and from whom all blessings whether earthly or heavenly proceed. You would have liked to see us all standing there singing to His praise, and then all kneeling and thanking Him for His goodness and mercy while seeking the richest blessing on the old gentleman and his family. At dinner, too, we found good openings for leading the conversation into profitable channels. The mandarin remarked that he understood we had friends at the capital of SI-CH'UEN, where he goes very shortly, and that he would like us to give him a letter of introduction to them; there is no saying but he might prove of real service, as he will soon be appointed mandarin in some large city where we may wish to start work, and to have the city mandarin favourable is a great thing.

INTEREST IN THE TRUTH.

But we long above all that GOD may really open the hearts of some of this family to the truth. A young man, a cousin of the family, and who has often been here during these two months, has shown much interest, has read through the New Testament, and some pamphlet tracts I lent him, and we have had several good talks about the Gospel. He was here one morning early, and so was present at our family prayers, and came last Sunday evening to see the magic-lantern New Testament scenes. Would that interest might culminate in conviction, and he be led to take a stand and do away with idolatry in his house. The younger brother of the mandarin is the one whom we have seen most of over there, as he has always been at home taking care of his father. He, too, has read through a book I gave him, written by Mr. Griffith John, which contains a very full and clear statement of the folly of idolatry and of the truth as revealed to man in the Bible. I hope he may come over here, as he has promised to, that we may see more of him.

Sie had to go yesterday, as my representative, dressed up in my dress, hat, and cloak, and taking my card, to thank the old gentleman for the presentation of the tablet. I told him to try and open the way for them to invite my wife to see the lady members of the family, and I think as soon as the mandarin has left, and they are more at liberty, they will invite her over. One does so long in such cases that the intimacy may be extended beyond the immediate present, so that we may have many opportunities of bringing home to them the truth.

PROVIDENTIAL LINKS.

It is interesting to trace the several links in the chain of circumstances that led them to send for us. It all originated from our having won the love of a poor lad, only sixteen years old, but who was a confirmed opium-smoker, as you could tell at once from his old-fashioned look. He had been to the dispensary several times for medicine, either for himself or others, and we had urged him to come in and give up his opium. His father, mother, and he, their only child, all smoke opium. Some time after this, a young married girl was very ill, belonging to a family close to where this boy lived, and where he often acted as errand-boy, and he urged them to send for us; so my wife went, and found a beautiful girl in the last stage of consumption. She was much struck at the time with the pleasant look and gentlemanly

CHINESE MUSICIANS.

demeanour of the brother ; the poor girl only lived about a week, but they seemed so impressed with the relief that she got from our medicines, that the brother at once advised the family in the country to send for us to their father, as the old gentleman had been ill a month, and was fast getting worse. This brother of the poor girl who died is the one who has been here so often since, and read the Testament through, and who was present yesterday at the presentation. When my wife called to see the poor girl, she was too weak to understand, but two old ladies, one of whom was her mother-in law, listened with evident interest as she told them about the one true GOD and CHRIST the Saviour. Many in these two families have now heard not a little, and all that seems needed is the vitalising power of the HOLY SPIRIT. We learn not to despise the day of small things. A few kind loving words to a poor lad of sixteen formed the first link in the chain, and the last link up to the present is the good-will of this mandarin and his family, the restoration to health of the old gentleman, and our possession of another testimonial sign-board, calculated even more than the last one, to help us in our work, and bring more of the upper classes to us, and thus under the sound of the Gospel. This is much to praise GOD for, but we long that there may be more, even the turning of some of these families from idols to serve the living and true GOD.

CHINESE FILIAL PIETY.

One more circumstance I must mention, so thoroughly Chinese, that I fear some will be shocked at what all here regard as a splendid proof of filial piety. When the old gentleman was at his worst, before they invited us, and the family being in great consternation, the eldest son a thousand miles away and thus unable to perform acts of filial devotion, his wife in his place performed the act which is supposed to propitiate heaven ; with her own hand she cut a piece of flesh out of her own arm to have cooked and administered to her father-in-law that he might recover.

Oh for the time when this dense darkness shall have given place to the knowledge of the LORD, covering the earth as the waters cover the sea. These glorious promises of the millennial kingdom seem more precious to one here, when one sees ignorance and superstition covering the whole land and all classes of society.

I think it is more than probable that the old gentleman will make the hospital a present of money to help to defray the expenses of the medical assistance to the poor.

ACCUMULATING MERIT.

This would be quite in keeping with his character, as he has been widely known as a man ready to spend his money in doing "good deeds" and acts of benevolence ; hitherto it has often expended itself in the recognised form of "good deeds," giving money to repair idols' temples, or repair the roads and bridges. These "good deeds" are generally done as a means of propitiating providence, and ensuring happiness in the world to come, and as it is called "accumulating merit." May we have, now that he is well, some opportunities of further telling him about the One whose perfect spotless merit is the one and only ground for the sinner's hopes for the life to come, and in whose work the sinner may find peace here below.

HOLD OF IDOLATRY.

It seems to me one learns more and more what a deep hold idolatry really has on the people. Though one constantly meets with persons ready to scoff at idolatry, and quite acquiesce in anything one may say against it, yet in the hour of danger, when death seems impending, they will do almost anything to try and secure the help of those idols which perhaps in health they were ready to laugh at.

I have heard only to-day of the tremendous sums of money that have been spent in consequence of this man's illness. Besides paying a great deal for many suits of the best clothing to be buried with him in case he should die, large sums were promised to many temples to propitiate providence. The usual way in such cases is to promise in case of recovery to present this or that temple with a large votive tablet, or to defray the expenses for five, ten, or fifteen days' theatricals, which are always associated with temples.

It seems sad to think that, now that through God's mercy he has been restored, he will be expending large sums of money in fulfilling his promises to adorn temples, regild idols, etc., etc. I hope next time we go there, we may have an opportunity of speaking very plainly about these things.

Blessing among Sailors at Che-foo.

THE WORK of the INLAND MISSION even in China is not exclusively confined to the Chinese, as will be seen from the following extracts. Our English and Eurasian schools afford work among the children, and when in the ports, we have many opportunities of service among seamen and residents. Will our praying friends keep these branches of work in view in their intercessions and thanksgivings ?

FROM MR. D. M. ROBERTSON.

NOVEMBER *6th.*—We left Che-foo (*en route* for T'ai-yuen) on Thursday, and arrived outside the Pei-ho bar yesterday afternoon. My object in writing is to tell you of a donation to the Mission of twenty dollars from the band of Christians on board H.M.S. "Champion." The gift is the outcome of a revival on board the vessel, of which I am sure you will be interested to hear, as also of the work we have had with the men of other vessels.

The work commenced on Sept. 26th, when Mr. Douglas and I went off to the U.S.S. "Marion." The captain was exceedingly kind, and on this and the following Sabbath we held services among the men ; we also had two tea-meetings for them in the Seamen's Hall, and had them twice at the Sanitarium. The next ship visited was the U.S.S. "Ossifree." I took off Misses E. Taylor, Jacobsen, and J. Webb for a service, and we got "the church," not in its usual place near the quarter-deck, but as close to the forecastle as possible ; nearly the whole ship's company must have heard the singing and speaking. During the following week we had a tea-meeting for the men of the "Ossifree," and got a few of the men from H.M.S. "Merlin" also, between twenty and thirty in all. Although we cannot record conversions, yet many were visibly convicted of sin.

One day Mr. Douglas and I boarded the German ship

"Bismarck" with a few German and English tracts, which all were very eager to get.

The next vessel boarded was the U.S.S. "Omalia"; Misses Seed, Reuter, J. Webb, Mr. Hudson Broomhall, and I went on Sabbath and held a similar and as success ful a service as on the "Ossifree."

During the week H.M.S. "Champion" and "Linnet" arrived, and Mr. H. Broomhall and I had pleasant times going off in the boat and arranging tea-meetings for their men. We had a large meeting, to which nearly forty came. Next week we had another tea specially for the "Omalia"; the captain sent twenty-six men in charge of an officer; there were also present our friends from the "Champion," and one or two from the "Linnet." Mrs. Leavitt, of an American temperance society, spoke at this meeting; all the other work has been confined to ourselves, the ladies not only preparing the teas, but doing a good share of the speaking. When the "Champion" arrived there were six or seven converted men on board; now the band numbers about twenty-four. One of the most marked cases was that of a man who sat next to Mr. Hy. Dick one Sabbath in the Seamen's Hall. He seemed very uneasy, and Mr. Dick asked, "Do you feel the draught?" "No." He afterwards told us in his testimony that he wanted his hat to get out, for he could not stay, he was so miserable Just then Miss Reuter sang a solo which so impressed him that he said to Mr. Dick, "Let's get up near the front." He was converted that night, and he now says, "The past week has been the happiest I ever spent; the whole ship is changed; everybody seems to have a nod and a smile."

Another very manifest case is that of one whose conviction gradually deepened, till one night he came with a beaming face, and in answer to Mr. Broomhall, who said, "You don't know how glad I am," replied, "You are not half so glad as I." We have had many blessed meetings with these warm-hearted blue-jackets, and it has been such a joy leading one and another to the LORD JESUS.

FROM MISS REUTER.

Our FATHER has given us some joyful times with the sailors in the harbour. The "Champion" has come back, and a real work has begun on board. It was splendid to hear the testimonies last night. One said he had been a half-hearted Christian for some years, and warned the others from living such a life; he thanked God that he had come to Che-foo; now he was determined to live and strive for JESUS. A man came up here on Sunday, with the others, who told me he had no peace, and looked very miserable; poor man, he has been a great sinner; what joy it was to us when, in the after meeting, he stood up and, with a beaming face, told us that he had found salvation. Last night he testified in this way: "My chum, there, who is yet unsaved, brought me up here (I hope he will soon come to CHRIST too, so that I shall not have all the benefit). After tea we went down to the Seamen's Hall. They sang some hymns, and I began to feel that I had a heart; Miss Reuter sang a hymn on the sufferings of JESUS, and I could not stand it any longer. Satan said, 'Get out of this.' I looked for my hat, and to see if the door was open. I got my hat, but I could not go out. Again I listened, and my heart was broken" (he sobbed from emotion); "then I saw the light, and peace came into my heart." Praise GOD, he is so happy.

The whole crew are talking about the change in the men, and on Sunday night some were watching, when they arrived on board, to see if any were drunk. One said to one of the older Christians, "You have made new converts now!" "No, I am afraid they would be very bad ones if I had made them." "But some more men have joined your society." "I don't know about that; but I know that some of the men have given their hearts to GOD." "Nonsense," the answer was, "it is all excitement; like a flash in a frying-pan, it will soon pass away." "Well," the Christian said, "time will prove it; we have a SAVIOUR who is mighty to keep." Last night he put so earnestly before the new converts how they were watched on all sides.

There is a public-house here, which is a great snare to the sailors; we have been there, and got them to come out to our meetings. The keeper of it is a Dane; he very seldom goes out, but he came to see us one day; I believe it was GOD'S purpose that he should come. He told us that he was very unhappy in that business, and wished to get out of it, but had nothing else to do. I write about him, because I want you to pray for him that he may be converted. We are going to suggest to him to open a coffee-house.

Nov. 1st.—Hallelujah! The corporal is gloriously saved. It is strange how our FATHER uses even our foolishness sometimes. It was a word of Miss Seed's that made this man stop and think. She asked him if he read the Bible, believed it, and believed that JESUS had died for him. He answered "Yes" to each question. "Have you ever thanked Him for it?" "No." "Well," she said, "you are a most ungrateful wretch." These words gave him no rest. Miss Seed had not thought of speaking so to him, and was sorry afterwards, and asked GOD not to let it harm him, and the LORD did exceeding abundantly, for He blessed *just those words.*

We have had glorious times; souls are saved, there are more than twenty Christians now on board, and they are so bright and happy, and out-and-out for JESUS. We shall be sorry to leave them, and yet it is with the greatest joy that we start for the north to-morrow. It is with hearts lifted up in prayer for those left and those we are going to that we part. We thank GOD that we can look back upon these last days spent in Che-foo with joy, because we have seen the salvation of GOD among us.

Evening.—We have had the last meeting with the sailors—a holiness meeting. It was very helpful indeed. One more came to the light; he had long been under conviction, but could not trust JESUS to keep him from swearing. He had determined yesterday that he would never go on shore again to meetings; they were too much for him. However, he came to-night, and went his way rejoicing. Another man, who has been often to our meetings, and been much spoken to, came, but seemed rather hard. Oh, what a joy it was that, when he was going to leave us to-night, he could not speak a word for emotion; out in the passage he burst into tears, and his friend, who is such a happy Christian, wept with him, saying, "Oh, Johnny, come to JESUS." I feel convinced that he is just on the turning point. We all rejoiced, telling one another that JESUS shall have the victory. Oh, how I thank GOD for this time, yea, for keeping us here three weeks more than we expected. It is true as Mr. Hudson Broomhall said to-night, "All things work together for *the best* for them that fear Him."

Work around Sha-shi.

FROM MRS. RILEY.

SHA-SHI, *Nov. 18th.*—This morning Miss Wilson and I started in chairs across Sha-shï, and then took a small boat down the inner river to do some country visiting. After walking across some fields we sat down to rest on a grave, and a number of women and children from the farm-houses near came round, and we spoke to them of JESUS. After spending about an hour with them, we went on a little further and again rested. Here one or two men and women came round, and Miss Wilson spoke, followed by the Christian man who had accompanied us. One man, who looked very ill, seemed interested. Starting again and walking some distance, we were invited into a small house, and tried to speak to the old woman and her daughter who lived there, but they were afraid to understand even when my woman spoke, so we could not do very much; we offered the old woman a tract, but her daughter feared for her to take it, lest it should beguile her into following the foreigners; notwithstanding their fears, they were friendly, making tea for us, etc.

Nov. 19th.—This afternoon I have spent a very happy time in the guest-hall.

Tuesday, 23rd.—Miss Evans has been out to-day, and I have met the guests; it has been a most happy time. Miss Wilson says she never remembers more women coming on one afternoon, and I was so full of praise to find how well I was understood.

Wednesday, Nov. 24th.—Miss Fosbery and I started across the river with my woman and little Paul. We walked some distance, and then accepted an invitation to sit down; a little crowd soon gathered, mostly women, and the LORD helped me to speak to them.

Going on, at the first farmhouse we came to the people brought us tea, and for little Paul a handful of pea-nuts; then they noticed that I had books, and I soon disposed of the Gospels I had brought with me, and a few other books.

Then I spoke, and a man, who had been listening, repeated what I had said. We went on, promising to come again soon. We had not time to sit down again, but sold several books as we passed the farm-houses, and repeated our promise to come again. We reached home just before six, tired, but so thankful for more opportunities, having sold twelve Gospels, eighteen books, and ten tracts.

Monday, 29th.—Miss Fosbery and I went across the river this afternoon purposely to see an old woman who most persistently declares that she cannot understand a word we say, although when we speak of other things than the Gospel she answers quite readily; we hoped she would listen to my woman and to the native Christian who accompanied us, but our hopes were not realized. Poor old body.

Notes of Praise.

FROM MR. A. WRIGHT, of Kin-hwa, CHEH-KIANG, (Central).

KIN-HWA, *Dec. 22nd.*—Enclosed you will find a short account of some of the goodness of the LORD, but, oh! I can tell you so little of His goodness. I never imagined anything like it at home. I have had many showers of blessing, and time after time my heart has broken out in thankfulness.

BAPTISMS.

On *August 1st*, our brethren gathered here again under very joyful circumstances—the adding of seven brethren and sisters to our numbers. These being the first baptisms I had witnessed in China, it had a peculiar solemnity and joy for me. How glorious it is to see some of the devil's prey snatched from him! Of those baptised five belonged to one family, a husband and wife, their two sons and one son's wife. The mother was seventy-three years of age, and has since gone to glory. It appears that this family first heard the Gospel from an old blind man, one of our members, and it was delightful to see his joy when they were baptised, so much like a Christian at home who has just won his first soul; he could scarcely contain himself, and I felt my heart leap for joy.

August 22nd.—Had some joyful time in the presence of the KING. To-day is the first that I could understand and follow the speaker in the Chinese service fairly well. Surely I have room to praise my GOD.

On the first Sunday in October, I had the joy of taking my first service in Chinese. Although I felt my own weakness, still I am assured the LORD used me for His glory. Since then I have had many opportunities.

On *Nov. 11th*, I started on my first journey without a foreigner to visit our out-station, Yung-k'ang. The scenery on this road is extremely lovely. Our first halt was at a village thirty *li* from Kin-hwa, and here my teacher and I had the opportunity of giving a few tracts and speaking a few words. After lunch we walked on again, and I had to give vent to my feelings of delight by praising the LORD with a loud voice as I looked on His goodness and thought of His love. At another village fifteen *li* further, we had again the opportunity of telling of JESUS, one man especially understanding me well and seeming much interested. In all the villages the people seemed very friendly, though curious. I enjoy sometimes their questions, they help one to speak.

Next morning spoke to a gentleman and gave him a a copy of Mark's Gospel, and when we met him afterwards in his chair rejoiced to see him reading it.

At four p.m. arrived at Yung-k'ang. On Saturday I visited several of the brethren's homes, and they seemed glad to have some one to help them for a short time. In the evening held a warm prayer-meeting, and on Sunday had good services.

On Monday, I again visited the brethren, going to one who lives fifteen *li* from the city.

MARKET-DAY.

Tuesday was market-day, and very early the streets seemed to be crowded. After breakfast we took a few books and tracts and went out, my teacher declaring that the people would not buy. I put myself into my MASTER'S hands, asking Him to guide me, and I had not gone far

when a man asked if I was selling the books. I said I was, and sold him one, and soon a crowd gathered and I sold a few more and spoke a little. We then moved on to the banks of the river where most of the market is held, and in a very short time all the books were sold and many words spoken, and we retraced our steps with joyful hearts. I look back to that day as one of the red-letter days of my life.

On Sunday again we had a happy day especially in the afternoon, when the service was held in one of the brethren's houses; his wife had invited her friends and neighbours, and we had about twenty present. My subject was "As Moses lifted up the serpent in the wilderness," etc., and GOD filled me with holy joy. I felt it no difficulty to speak, and all listened with rapt attention. On Monday I returned home, praising GOD.

Since coming back I have had much joy and help, and am still looking for greater things from the LORD.

Encouragement at Wun-chau, Chek-kiang Province.

FROM THE DIARY OF MISS OLIVER.

AUGUST 30*th*.—We had a very happy day yesterday; it being communion Sunday, many came for miles to be at the service, some arriving on Saturday, and bringing their rice with them. Three men were baptised, making ten since I arrived in May. A nice number at Mrs. Stott's class in the afternoon.

Sept. 11*th*.—I must give my testimony to the blessedness of serving the Lord. He has given me such a sweet text, lately, "If they obey and serve Him they shall spend their days in prosperity, and their years in pleasures" (Job. xxxvi. 2). How true this is; how I have proved it; it is fourteen years since I first began to serve Him—such blessed years they have been, but never have I realised His presence and felt my heart so overflowing with praise to Him for His goodness as since I have been in China. He has brought me, guided me, chosen for me, and satisfied me with Himself, so that all the future I can confidently and joyfully leave in His hands. My heart is longing to tell out all His goodness, and to see these dear people around knowing Him whom to know is life eternal, and who can make this life just a foretaste of heaven, with the blessed assurance in the future of being like Him, and with Him for ever. I find increasing enjoyment in the study of GOD'S Word. Praise the Lord, though we are separated from His house and from His people to a great extent, we have HIMSELF.

Sept. 29*th*.—This week the Christians have opened a fresh place for the preaching of the Gospel; this makes three fresh places lately, so the truth is being taken into the districts around. There are quite a number of inquirers. Some of the elder girls have just finished memorizing the Gospel of John; it is delightful to see their interest in the Scripture.

Oct. 2*nd*.—Four more were accepted for baptism and church-membership: Praise the LORD, He is indeed working in our midst. We have been led of late to plead for the native Christians that they may be filled with the Spirit. Another dear girl in the school to-day told Mrs. Stott she had given her heart to the LORD.

Oct. 4*th*.—We had a very happy day yesterday (Sunday), nearly 200 must have been present at the morning service; about 100 remembered the Lord's death; the four were baptised, one man and three women. One old woman was blind, but she could see JESUS as her SAVIOUR. Another of these women had a special interest to us; she had been a devout and strict Buddhist, and has on her arm twelve scars from burns that she received in order to obtain merit in the next world; there are four rows, three in a row, which must have caused intense pain. She says that when it was done she fainted away. Poor woman! so earnest was she about the future, but the Lord had better things in store for her. About two years ago the native preacher with another went visiting the people in their homes; this woman lived in the house of one of the Christians, and listened through a partition to a little service he held. Hearing the Gospel she longed to know more, became an inquirer, and then a believer. She was a widow, but has been married to a Christian, and now she and her husband are most anxious to spread the glad tidings.

A Visit to the Out-stations of Shao-hing, Chek-kiang.

FROM THE REV. J. MEADOWS.

MY recent visit to the out-stations afforded me some encouragement in the midst of much disappointment from our work in this city and the surrounding villages.

The other day whilst preaching with an evangelist at a village about five miles from this city, a woman in the crowd shouted out: "That is what my father used to say; he was always saying that rain and drought, good crops or bad, plenty or poverty, life or death, all depended on JESUS; and when he was dying he said, JESUS can either make me live, or take me away, just as He likes; all depends upon Him." We were so eager to know more about this man that we stopped preaching, and began to ask, "Did he belong to any church? Was he a Roman Catholic? Did he pray to JESUS? Where did he hear these things that you say he talked about? How long is it since he died?" All we could gather was that he had heard the Gospel in the city and in his native village, where we were now speaking (and he must have heard it from us, as no others have been here, so far as we can learn); and that he used to say a form of prayer when he ate his rice, and departed this life talking about JESUS. I feel I may take good hope from this incident, that the seed sown long ago shall spring up in its time and bear fruit to the praise and glory of GOD. But I know, thank GOD, where to get surer comfort, and more stimulating encouragement, and that is from the Word of GOD; sure and steadfast are His promises. All our missionary work, all our joys and sorrows, trials and temptations, successes and failures, take their shape, and form, and colour from the attitude our souls take towards "His exceeding great and precious promises." Let no one come to China as a missionary who has not unwavering faith in the promises of GOD. Our foundation and our bulwarks are the promises of the living GOD.

At our first out-station, Tsông-kô-bu, we found the

chapel shut up, the preacher being absent. We have only four members here ; two of them, an old man nearly blind, and a young woman with small feet, live so far away that they can seldom come to worship ; the other two are a poor old blind woman, and a young woman, the wife of our landlord. Pray for this place.

At Shing-hien, seventy odd miles from Shao-hing, we found the preacher's wife, son, and daughter-in-law, all down with fever and ague, and learnt that the villages around the city were filled with the sick and the dying. The cries and loud wailing in the middle of the night from houses where one or more had been snatched away by death, both in the city and at places around where we stayed, were heartrending, and sent a thrill of horror through my soul as I thought of where these poor creatures had gone. The picture of Egypt, losing its first-born in every house at midnight, presented itself more forcibly to my mind than it had ever done before, and one was forced to pray, with an intensity that only such awful scenes can produce, GOD have mercy on these poor souls. In one village of 400 families, more than 100 families had been attacked, and in many places the crops were being neglected for want of their sick owners' attention.

Our church in this city, although it does not increase much in numbers, is blessed with some good, earnest men, who really take an intelligent interest in the progress of the work of GOD. We examined two candidates for baptism—an old lady, sixty-seven years of age, the wife of our first convert here, who had been transported for life from SHAN-TUNG many years ago for manslaughter, and is now a most consistent Christian. The other candidate was a bright boy of fifteen, whose answers were quick and to the point.

POWER OF GRACE.

While at Shing-hien I heard the case of another inquirer, which strikingly exhibits the power of the grace of GOD in these rough-and-ready men, and exemplifies the value of the words, "Avenge not yourselves, but rather give place unto wrath." In a village to the west of the city, a man named Ah-meng has recently resolved to walk in the same path with his father ; a nephew of his, who is much older than himself, has conceived an intense hatred to everything connected with the name of JESUS, ever since Ah-meng's father joined the church, and became outrageous on hearing that Ah-meng was going to do the same. One day as Ah-meng was coming out of his field with his heavy hoe on his shoulder, the nephew, with a baby girl in his arms, confronted him, and began to abuse him in the most opprobrious language. Ah-meng advanced a few steps and began to reason with him, but he had not said many words before the nephew, unable to control himself further, rushed on his uncle and beat him in the face. The uncle, who is more than thirty years of age, and a few months ago would have more than returned the insult, instead of showing fight, turned back quickly into the field and got out of reach. The farmers who were working close by, and saw all this remonstrated, saying, "Ah-meng's father it is true, has joined the disciples of Jesus, but there is nothing wrong or improper in that sect; Ah-meng has not yet joined them, his conduct is upright, and he is your uncle. Is it the custom of our country for the nephew to insult the uncle?" The nephew eplied, "He has got off very cheaply, I assure you." "What do you mean? a nephew to beat an uncle in the face as you have done, and the uncle not to return it ; how can you say he has got off cheaply?" Then the nephew said before them all, "If he had struck me back, I intended to take this little girl and dash her on the ground, and trample her to death, and then to appeal to the authorities and ask life for life, which would have ruined the whole family ; now has he not got off well?" Only those who know the Shing-hien people, and their readiness at all hazards to carry their threats into execution, can properly appreciate the deliverance our brother Ah-meng had, through his patient and prudent conduct towards his wicked nephew.

The church at Mô-kô has been practically without a stated preacher for a year and eight months. Several have gone back since the death of Li Kwei-yang, and others have become cold. They said, "We have no time to look after these scattered disciples, as we are all labourers, and after our long and hard day's work in the fields, we are fit for nothing else but supper and sleep." The services have been taken every Sunday by one of themselves for the last eight months, but it does not seem to answer very well, as there is no one to look after the lukewarm and the backsliding. We proposed to set apart two deacons, but no one would accept the office.

Then, the brethren manifesting a good deal of interest in the welfare of the church, we proposed that they should choose a man and pay half his salary. I was most agreeably surprised at the eagerness with which they accepted this proposal ; those who had been giving two cash a day promised three, and those who had given three increased to four or five. But after all was summed up they had not enough by several dollars, so they deputed one of their number to ask help from members of other churches whom they knew. They have been promised most of the deficiency, and have chosen unanimously one of my colporteurs at their pastor. If they pay half his salary they will give nearly three times as much as they have been in the habit of giving. Pray for Mô-kô. Forty-five of us sat down to the LORD'S supper.

The work at Yih-kô-cün and its out-station goes on encouragingly, notwithstanding the sickness and death all around. We had the pleasure of baptising seven persons and examining eleven candidates, two or three of whom were from Mô-kô. Sixty-seven of us sat down to the LORD'S supper, and we had a profitable service. Praise the LORD.

Seventeen of us broke bread at Sin-ch'ang, and nineteen at Shing-hien. More would have been at the latter service had it been held on the Sunday, but we were obliged to hold it on Tuesday, and in the daytime. Now let me earnestly commend all our work to the prayerful sympathy of all our friends. May we all pray intensely and work zealously that His kingdom may come.

Notes from Shanghai.

REV. J. W. STEVENSON, now acting as Director's Deputy, writes, on January 12th:—"My first note must be, praise GOD for help and grace for one week. I am finding out that it is no vain thing to trust in Him. Your prayers for me are being abundantly answered day by day. I have 'dwelt with the KING' since you left ; I should be afraid to live anywhere else."

REV. J. E. CARDWELL, now the Secretary of the Mission in China, was, with his family, well on January 12th, and wrote :—"By the time this reaches you your voyage will be over; we shall not forget you in prayer, and I know something of what will be pressing upon you. May the MASTER'S wisdom be given for the MASTER'S work, then we shall all rejoice together in the good pleasure of the LORD."

Tidings from Scattered Workers.

Kiang-si Province.

FROM MISS M. HUDSON TAYLOR.

Ta-ku-t'ang, Jan. 3rd.

Last Friday was the day of fasting and prayer; we had meetings at eleven in the morning and seven in the evening; we had such good times, and realised the LORD's presence. "Where two or three are gathered together in My name there am I in the midst of them."

FROM MR. HERBERT HUDSON TAYLOR.

Ta-ku-t'ang, Jan. 6th.

We are all very well, and just now very much encouraged at the prospects of the work here. Our woman, the cook's wife, and the bricklayer's wife, have asked for baptism of their own accord; the servants, the builder, and one of the bricklayers, are very much interested. Our teacher has been suggesting the advisability of a chapel on the street, and says he thinks that if there were thirty out-and-out Christians here, all the people in the village would quickly follow.

FROM MRS. HERBERT HUDSON TAYLOR.

Ta-ku-t'ang, Jan. 13th.

We are expecting great things for Ta-ku-t'ang. Maria has such a nice Sunday-school class, and Miss Tapscott is going to help her. We have found out an old woman, seventy-eight years of age, to help, who lives in such a wretched place. If you could only see how eagerly she listens when we tell her about JESUS; she said yesterday, "When I cannot sleep, I call to JESUS." She tried to learn the second verse of "JESUS loves me," but her memory is failing her. I feel sure the MASTER sent us to that house, and that that poor old woman will be saved. We are praying for thirty souls, as the teacher said that he believed if thirty came out on the LORD's side, the whole of Ta-ku-t'ang would be blessed.

FROM MISS MCFARLANE.

Kwang Sin River, Dec. 10th.

We are not at Kuei-k'i yet, but about fifty *li* away.

We have had a very happy journey so far. The LORD has been very near to us. We stopped at a small place called Chang-pu on Sunday. I went ashore with Ah-ho in the forenoon, and gave away some tracts. I did not speak much, the crowd was so great, and they did not seem to understand what I did say, at least, not very well. I was obliged to return to the boat very soon, but Ah-ho spoke to them a long time.

We had a few hours at Gan-ren. Miss Littler and I went to the house, and had a talk with some women. We also had prayer and reading with Lao-wang, and three others who are inquirers; they seem very bright; two of them are rather elderly men, the other is a young man about eighteen. May GOD bless and use them to witness for Him.

Gan-hwuy Province.

FROM MR. JOHN REID.

Ch'i-chau Fu, Dec., 31st.

After returning from Gan-k'ing I had another attack of ague, so, as soon as I got over it, I took a journey to the north of the river. I visited a good many towns and villages, and disposed of a large number of tracts and portions of Scripture. The people everywhere were very friendly, and ready to listen to the Gospel. I returned a week ago, strong in body and rejoicing in spirit.

Every night this week we have had a number of people listening to the Gospel; they will not come into the hall well, so we have been going outside to them. I hope we shall continue to have as many listeners every night. I am trying to rent a preaching hall on a busier street.

FROM DR. STEWART.

Ning-kwoh Fu, Dec. 27th.

I arrived at Ning-kwoh last week, and, as far as I am able to judge, fully restored to my usual health; the LORD has abundantly answered prayer in my case. My short stay here has been a blessing to me in various ways; I have learnt to love the place and the people, but especially dear Brother Miller, whose devotion and earnestness in the LORD's work drew my attention the first day I met him.

I believe the LORD will soon grant an abundant blessing on the preaching of His Word at Ning-kwoh; there are many inquirers both in the city and surrounding neighbourhood.

In reference to my proposed journey to T'ai-yüen, as it appears to be the LORD's leading, I shall be glad to hold myself in readiness against the appointed time.

FROM MR. GEORGE MILLER.

Ning-kwoh Fu, Dec. 25th.

The work here in the villages seems to me very encouraging; many come to hear the Gospel, while some are kept from deciding by the fear of persecution. Just now, owing to the examinations, the city is very busy; sometimes the scholars are inclined to be a little rude, but a few kind, reasonable words restore peace. How self-righteous these people are! The story of Jesus and His love has no interest for them; the picture of Christ's dying love upon the tree does not move them; they seem sunk in hopeless depravity, dead in trespasses and sins. Natural religion and the light of reason, with all the moral precepts that philosophers ever uttered, cannot save them; only He, who stopped Paul on his way to Damascus and by a miracle saved him, can save them.

You will be glad to hear that on my way back here I baptized two at Wu-hu. I also called in at T'ai-ping Fu, and found a few there waiting to be received into the church. There are also a few farmers, who live in a village not far from here, who are interested. I have now gathered as much money from the different stations (Wu-hu, Ning-kwoh, Gan-k'ing) as will build a nice little chapel for the little band of Christians at T'ai-ping Fu, they themselves having subscribed fairly well.

FROM MISS AGNES GIBSON.

Hwuy-chau, Nov. 28th.

The journey here took six days. I had many opportunities of telling the Gospel to those who had never heard it before, and the people understood me pretty well. We stayed in inns which were not at all comfortable, but that was nothing, the experience will be very useful in future service; before I had always travelled by boat, and not overland. The people are very poor all along the way; they have very little to brighten their lives; my heart was sad as I thought of their wretched condition.

The testimony of our brother and sister Mr. and Mrs. Kay in this city has not been in vain; the people are very friendly, and Mr. Kay says there are quite a number of inquirers. I am going to try and visit while I am here; GOD is blessing my soul. I trust He will make me a blessing.

Cheh-kiang Province.

FROM MISS MACINTOSH.

Kiu-chau, Dec. 7th.

You will be glad to hear the work is very encouraging in Yuh-shan. I got friendly with a good many of the upper class, some of whom seemed interested in the Gospel. I also visited the Christians in their homes, remaining a night in each village, and having a meeting with them and their neighbours in the evening. They were all so friendly and kind.

FROM MISS S. E. JONES.

Kiu-chau, Dec. 26th.

We go out every afternoon to visit, and have had splendid times the last two or three weeks. I have not seen any women in China listen so eagerly as I have in this city, they seem to believe every word that is said. What a happy life ours is! Living for CHRIST; living in CHRIST, and CHRIST living in us.

Si-ch'uen Province.

FROM MR. C. T. STUDD.

Ch'ung-k'ing, December 11th.

All goes well, and is likely to do so, for the LORD is at the head. Last Sunday night I went to Tai-yang-shan, and had a meeting with some of the church—a catacomb service: after some time three old forms were produced, no table, or paper on the windows; a few candles stuck in the cracks in the walls gave us light. The LORD enabled me to speak and be understood. To-morrow I go again (D.V.). The house is still by no means repaired, but I wish the officials would allow me to occupy it.

Please don't take thought for my being alone—I can never be alone, thank the LORD.

FROM MR. M. BEAUCHAMP.

Ch'en-tu, November 9th.

I have been writing a letter home, giving rather a lengthy account of my first impressions of SI-CH'UEN. It is a marvellous country; what teeming millions! what need of workers! Only nine missionaries, and seven of them comparatively young and inexperienced.

I hear that Mr. Gray Owen has returned from Chung-k'ing, and left Mr. Studd living with Mr. Bourne [the British Resident], in the Ya-men. Mr. and Mrs. Sam. Clarke both seem worn out, and will, I expect, be glad to be relieved [for their furlough]; they are extremely kind to us. I think Mr. Arthur Polhill-Turner has written to you about our journey here, from which you will doubtless gather that we had a very happy time. I find travelling here more and more different from that in the North.

The LORD helped me in giving a word here on Sunday evening (Eng. meeting). My subject was Rest, taking Matt. xi. 28 as my starting-point. Without knowing His rest we cannot do much in serving the LORD. It is a beautiful thought; the LORD inviting us to take His yoke, which makes all so easy, and our daily burden a joy and means of grace, inasmuch as it brings us nearer to Him. CHRIST, as our BROTHER or BURDEN-BEARER, is brought out so clearly in Ps. lxviii. 19 (R.V.).

FROM MR. ARTHUR POLHILL-TURNER.

Ch'en-tu, Nov. 9th.

We arrived on Friday morning, November 5th, and found our four brethren all well and happy, and the LORD is blessing us. I have felt the LORD indeed near to my own soul. This morning I have a very sweet word in the morning portion of the daily Psalms: "Be still, and know that I am GOD; I will be exalted among the heathen."

When you go home please tell our dear Cambridge brethren that we are opening the work for them to come and help us in, and that we are expecting them out in large numbers. LORD, scatter them! is my prayer for Cambridge. Only those who have seen this province can at all estimate its needs.

I purpose staying here a month or six weeks at least, till hearing further tidings of a house at Pao-lin. This would be a capital place for head-quarters for any number of brethren or sisters. There have not been sufficient workers to open out country work. I find being here most suitable for study. Mr. Clark takes great pains, and gives us an hour every evening in going over the day's work, and I feel this to be the very thing I need. My dear brother is making good progress in the language: he writes a weekly discourse, which Mr. Clark corrects for him.

Arrivals from China.

Mr. and Mrs. EASON and family arrived from China by French mail on February 25th.

Shan-si Province.

FROM MR. HOSTE.

Hung-t'ung, Nov. 8th.

Mr. and Mrs. Bagnall are now up at Sih-chau, whither they went at the close of the gathering here, which passed off very well. The P'ing-yang Fu gathering was also a good time. Mr. Bagnall baptised three men and three women. At Hung-t'ung Mr. Stanley Smith baptised fifty-four men and two women. Praise GOD!

Good news comes from Hsiao-i Hien, where Mr. Ch'u has been staying for two or three weeks. He reports some thirty who are interested and anxious to attend worship.

Mr. Hsi is very well, and through God's blessing things are all harmonious in the church, with one or two exceptions. There are signs of blessing coming here very soon; there is a great deal of readiness to hear the Word, and prejudice seems greatly on the wane.

FROM DR. EDWARDS.

T'ai-yüen, Nov. 12th.

This evening we had a magic-lantern exhibition, and, as it had become known outside that we should show some pictures, a good many strangers put in an appearance, amongst them being one or two expectant mandarins with their friends and retainers. We first showed some pictures of foreign buildings (St. Paul's Cathedral, etc.), and concluded with some scenes from the life of our Lord. They were much interested in all they saw, and one of the outsiders had evidently read the New Testament to some purpose, for he recognised some of the pictures and made pertinent remarks. When he saw the picture of Judas betraying our Lord he asked, "And wasn't there one of His disciples who said he didn't know Him?" We hope to be able to continue these exhibitions at intervals during the winter, and in this way impress upon the minds of the patients and others the chief events in the life of our Lord, and this will help them to learn and remember the doctrine (as they call it) we are always preaching about.

Sunday, Nov. 14th.—After morning service I had another visit from the expectant mandarins, who came last Friday evening. They had intended to come to the service but arrived late, in consequence, I suspect, of their having to take their smoke of opium before coming. This class of people have little to do, and have certainly but little idea of the value of time; and the consequence was they stayed a long while, talking as usual about anything and everything.

FROM MR. BEYNON.

K'wei-hwa-ch'eng, Nov. 8th.

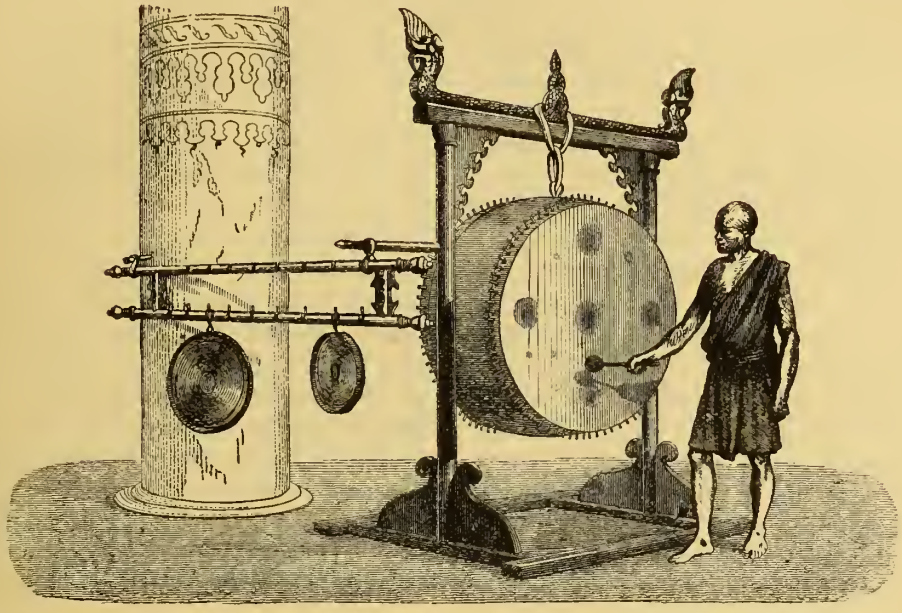
We are happy here, very happy, praise the Lord! but I do not want to give you a wrong impression—the work is terribly hard; you almost feel the darkness that envelopes the people, would that they felt it themselves, but they don't. *Do* pray earnestly for them and for us. Let me admit you into the secret-chamber for a moment. I do so that you may know how to plead for us. Dear brother, often tears come and relieve the heart that is almost weighed down with sadness, and which feels that it can but cry, "*Blessed Jesus, they don't want Thee.*" 'Tis too true, but it does not affect His love. He wants them, and, oh! 'tis blessed to know that He means to have them. We have to win them, so we labour, "as sorrowing, yet always rejoicing." Blessed be God!

Departures for China.

On March 10th.—The Rev. G. F. and Mrs. EASTON per P. and O. steamer *Mirzapore*, accompanied by Misses STEWART, G. MUIR, BURROUGHES, BRITTON, MCWATTERS, THOMSON, JOHNSON, MCQUILLAN, GATES, MACKEE, and MILLER.

On March 24th.—Mr. and Mrs. C. H. JUDD and family, accompanied by Misses GROVES, WEBBER, and PARKER, per French mail *Saghalien* from Marseilles on 27th.

CHINA'S MILLIONS.



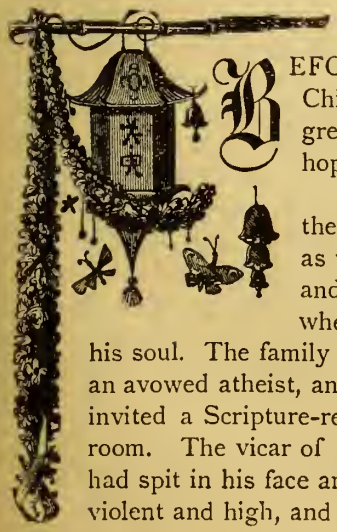
CHINESE DRUM AND GONGS.

A Retrospect:

The Substance of several Addresses given during a Conference of Missionaries of the China Inland Mission.

BY J. HUDSON TAYLOR.

(*Continued from page* 155, *Dec.*, 1886.)



BEFORE referring to any incidents which took place during my journey to China and first residence there, I shall just mention one case that gave me great encouragement in seeking conversion, even in circumstances apparently hopeless.

A short time before leaving for China, it became my duty to daily dress the foot of a patient suffering from senile gangrene. The disease commenced as usual insidiously, and the patient had little idea that he was a doomed man, and probably had not long to live. I was not the first to attend to him, but when the case was transferred to me I, of course, became very anxious about his soul. The family with whom he lived were Christians, and from them I learned that he was an avowed atheist, and very antagonistic to anything Christian. They had, without his consent, invited a Scripture-reader to visit him, but in a great passion he had ordered him from the room. The vicar of the district had also kindly come to see him, hoping to help him; but he had spit in his face and refused to allow him to speak to him. His passion, I was told, was very violent and high, and the case seemed to be one of as great difficulty as one could well imagine.

I prayed much about it, and for two or three days said nothing to him. By special care in dressing his diseased limb I was able to lessen his sufferings considerably, and he soon began to manifest a grateful appreciation of my services. One day, with a trembling heart, I took advantage of his grateful acknowledgement to tell him what was the spring of my action, and to speak of his own solemn position and need of GOD's mercy through CHRIST. It was evidently only by a very powerful effort of self-restraint that he kept his lips closed. He turned over in bed, with his back to me, and uttered no word.

I could not get the poor man out of my mind, and very often through each day I pleaded with GOD by His SPIRIT to save him ere He took him hence. After dressing the wound and relieving his pain, I never failed to say a few words to him, which I hoped the LORD would bless. He always turned his back to me, looking annoyed, but never spoke a word in reply.

After continuing this for some time my heart sank. It seemed to me that I was not only doing no good, but, perhaps, really hardening him, and increasing his guilt. One day, after dressing his limb and washing my hands, instead of returning to the bedside to speak to him, I went to the door and took hold of the handle, and stood hesitating for a few moments with the thought in my mind:—"Ephraim is joined to his idols, let him alone." I looked at the man and saw his surprise, as it was the first time since speaking to him that I had attempted to leave without going up to his bedside to say a few words for my MASTER. I could bear it no longer; bursting into tears, I went up to him and said, "My friend, whether you will hear or whether you will forbear, I *must* deliver *my* soul;" and spoke very earnestly to him, telling him, with many tears, how much I wished that he would let me pray with him. To my unspeakable joy he did not turn away, but replied, "If it will be a relief to you, do." I need scarcely say that I fell on my knees and poured out my whole soul to GOD for him. I believe the LORD then and there wrought a change in the man.

He was never afterwards unwilling to be spoken to and prayed with, and within a few days he definitely accepted CHRIST as his SAVIOUR. Oh, the joy it was to me to see that dear man rejoicing in hope of the glory of GOD! He told me that for forty years he had never darkened the door of church or chapel, and then—forty years ago—he had only gone to church to be married; he could not be persuaded to go inside when his wife was buried. Now, thank GOD, he himself, I had every reason to believe, was washed, was sanctified, was justified in the name of the LORD JESUS CHRIST, and in the SPIRIT of our GOD. Oftentimes, when, in my early work in China, circumstances rendered me almost hopeless of success, have I thought of this man's conversion and been encouraged to persevere in speaking the word, whether men would hear, or whether they would forbear.

The now happy man lived for some time after this change, and was never tired (the people in the house told me) of bearing testimony to the grace of GOD. Though his sufferings were very great, the alteration in his character and behaviour made the previously painful duty of attending to him one of real pleasure. I have often thought since, in connection with this case, and with the work of GOD generally, of the words—"He that goeth forth *weeping*, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." Perhaps, if there were more of that intense distress for souls that leads to tears, we should more frequently see the results we desire.

Soon after this came the time I had looked forward to for five years or more—the time that I was to leave England for China. After being set apart, with many prayers, for the ministry of GOD's Word among the heathen Chinese, I left London for Liverpool, and in due time sailed in the good ship "Dumfries," conscious that many were following me with earnest prayer for protection and blessing by the way, as well as after arrival in China. We must leave, however, till next month the record of the answers to those prayers, in deliverance from impending shipwreck on our own coast, and among the cannibals of New Guinea.

J. Hudson Taylor.

Are we Right in Expecting Immediate Results?

FROM MISS EVANS.

SHA-SHI.—Many of the women here seem interested in the Gospel, and I do trust that ere long we shall have cause to praise GOD for saving souls in this place. Many dear friends say I am too sanguine, and that I think people are interested when they only come out of curiosity. Grant that they do come out of curiosity, we embrace the opportunity of telling them of JESUS and the way of salvation; and are we to suppose that the words spoken are lost? GOD'S Word says, "It shall not return unto Me void," etc. We pray and plead with the LORD to send women here with hearts prepared to receive the message of a SAVIOUR'S love; women do come and listen most attentively; they come again and again, and each time bring some more of their friends to hear of JESUS; they seem interested and our hearts are filled with joy and gratitude to GOD for hearing and answering prayer. Sometimes our hearts are so full that we cannot refrain from speaking and perhaps writing about it, and then our more sober friends who think we have to wait for a number of years before we can expect to see souls saved, criticise us. But where are we told in GOD'S Word that we have to wait? The apostles did not wait on the day of Pentecost; they were filled with the SPIRIT, and what a glorious result—3,000 souls saved. This is what we want; and our Heavenly FATHER is so willing to fill us with His SPIRIT. Our GOD is still the same—*almighty* to save; and are we to limit His power? Are we to think that these poor Chinese women are too ignorant to understand a Saviour's love? GOD has all hearts in His control, and He can melt the hardest heart and cause the dullest mind to know His love. GOD forbid that I should ever come to doubt His willingness or power to save.

I admit that oftentimes I am sorely tried with the women, for when I have been speaking and have thought that they were listening most attentively, one of them has interrupted me with a question quite outside our subject, such as how much rent we paid for our house, or what wages we gave our cook. But it does not of necessity show that the woman's mind had been running all the time on these things; the thought may have just come into her mind and found expression, and yet some word may have reached the heart, some little seed may have fallen into good ground, and if GOD is pleased to bless it, and to cause it to grow, to Him be all the glory. Our confidence and hope is not in ourselves, but in the living GOD, who is able and willing to do great things for us. Oh, let us expect them, and then the sower and the reaper shall rejoice together.

Firstfruits in Lan-chau.

FROM MR. GEORGE PARKER.

NOVEMBER *13th.*—It will give you joy to hear that GOD is revealing His SON to some in this place; I think the conformation to His image has begun with several.

The man here who answers to Epenetus of Asia—a firstfruit to CHRIST—is named Liang. It is nearly a year since he heard the word of the LORD for the first time, being on his way to a theatrical show. His grandfather was tutor to the emperor Kia-ching, and afterwards held office in Lan-chau; his father held the degree of kü-ren, but he has not quite attained that, being a kong-seng; he is a school-teacher, but was not a strict Confucianist. Groping after more light, he studied Taoism and Buddhism; that he had been somewhat satisfied with his attainments appeared one day when he stood up in our guest-room and said to a friend, "I thought I had washed myself clean, but when I read 1 Tim., I found I was as black as ever; imagine me being an elder."

It was copies of Matthew, Luke, and Acts in Southern Mandarin which he purchased from me on the street which first interested him. A few days after he called to make my acquaintance, and to ask the meaning of the Sabbath, of circumcision, and of baptism; he said, "This book contains truth; how comes it to be expressed in such unworthy language?"* I lent him Mr. John's new translation of Matthew to Acts, and he afterwards read the New Testament in the delegates version, and then the whole Bible. "I must master this book and teach it," was his decision. He was so struck with the early chapters of Genesis that he hurried off to the college to show the wonderful book to the Principal. The latter scanned the title-page, his eye fell on the proscribed Name, and the book was tossed contemptuously aside, and thus our friend had his first experience of suffering shame for, as well as believing in the Name. The devil began to tempt him back to the classics; "I sometimes took up the Bible and sometimes our own books, and my heart was quite unsettled. I still read to my neighbours, because they liked to hear," he told me. I had now returned from my long journey through north-east Ko-ko-nor, and after a few talks over the Bible it was decided that he should specially study the gospel of Luke and the epistles of Paul. "I see," he said, "the great importance of Romans and Corinthians; will you read with me through Paul's epistles?" We read them with the Acts in chronological order, and I marked the divisions, paragraphs, and key sentences from Dr. Green's valuable papers in the "Bible Educator," and was much helped by Scott's "Bible Outlines." In Corinthians he requested an explanation of the propriety of the expression, "I have espoused you to a husband that I may present you as a chaste virgin to CHRIST." I referred him to the account of Adam and Eve in Genesis ii., with Ephesians, "I speak of CHRIST and His church." He exclaimed, "To-day my eyes have been opened." We had a synopsis of Galatians and Romans on two LORD'S day mornings, the text in Romans being, "The kingdom of GOD is righteousness, peace, joy." The LORD was with us in examining the foundations of our faith, and he remarked, "I now thoroughly believe."

* To a scholar, the Mandarin character, which is most generally intelligible, is not pleasing: he likes a higher style.

CASTING OUT THE IDOLS.

Mr. Liang chose the birthdays of the gods on which to bid them farewell. The ceremony of expelling the first was done openly from the door; here he met with a second rebuff. The neighbours, who liked to hear good words from the book, protested against any action being taken in accordance therewith; some broke off all further communication with him, others used abusive language, a few reasoned, "Why should you join the Romanists?" His son wept and appealed; his wife was silent. He came to me in great distress of mind, having had several restless nights. One man whom he had rebuked some time previously for gambling was unreasonably violent in language and demeanour. On the following LORD'S day we read of the sufferings and glory of 1 Pet. Said Mr. Liang, "I have gone too far ever to give up the Truth; I expect I shall lose my button; let them take it." "Taking joyfully the spoiling of your goods," counting all things but loss compared with the excellency of the knowledge of CHRIST, what a blessed lesson learned! Last time he came his eyes were full of tears, and now they sparkled with joy as he said, "I am not afraid now." He could appreciate the opposition of Satan when it was pointed out that he was the first in the city to dispute his authority.

STUDYING THE WORD.

For a month past he has been studying at home, and as difficult passages have presented themselves he has brought them for explanation. Last week he brought 1 Pet. iv., the Spirit of CHRIST in Noah preaching in the antediluvian age. In explaining to him the passage, "He that hath suffered in the flesh hath ceased from sin" (the slave-holder), taking the passage to agree with Rom. vi., and teach victory over the world, the flesh, and the devil, by knowing the FATHER, being in union with the SON, and possessing the SPIRIT, he remarked, "I have two experiences agreeing with what you say; my love for the theatre has entirely gone, and I do not now quarrel with my wife. The latter advantage may account for the wife's silent consent to the change of religion."

Last LORD'S day morning our topic was identification with CHRIST. I was helped by Mr. Varley's letter on "Separation unto GOD," in the last number of *Word and Work* to hand, and by an address by the Rev. Handley Moule, on "Union with CHRIST." In the afternoon, at the communion service, the catechumens were present. After reading 1 Cor. xi. I turned to the previous chapter, and made the remark, "Once at the Lord's table, no more attendance at Jewish altar or heathen feast." Mr. Liang spoke out, "I understand; tell it to the others; my joy is killing me."

Some days ago he said, "I love you as my father." He is anxious to confess CHRIST in baptism, and for the formation of a church. To-day he brought a friend who wishes to be taught. Yesterday he saw such wonderful truth in Ephesians which filled him with great joy all day, and which he feels is of such importance that he intends it to form the subject of his first address to the inquirers on the first day of the New Year.

A Visit to a Village in Shan-si.

FROM THE DIARY OF MRS. KEY.

AFTER much prayer I left T'ai-yüen for the village of Ni-tung, sixty-six *li* distant, taking our late school-teacher with me as a helper. Although only such a short distance (about twenty miles), it took nearly two days to get there, the roads were so bad. Our cart broke down twice, but we arrived at last in safety.

There being no inn, our man was directed to a house where, three of the family having broken off opium when Mr. Rendall was in charge of the refuge, we received a warm welcome, and the mother—an active woman of fifty-five years—invited us to stay until we could rent rooms. We accepted her invitation, and stayed two days. Soon the house was full, all the neighbours having come to see what sort of creature I was. Miss Lancaster had spent two days here last year, and they compared notes as to the differences in our appearance. At last, their curiosity being a little satisfied, I began to talk to them about the true GOD. A few of them knew of JESUS by name. Our hostess knew a good deal about the Gospel, and I asked her if she ever prayed. She laughed and said, "Oh, no." I sang a hymn, and the women pressed us to sing others until we were quite tired, and as this was dining-room, guest-room, and bed-room all combined, and not very large, the air was more close than agreeable. I began to undo my bedding, thinking that would be a hint for them to retire, but as they did not stir I invited them to come again to-morrow, and went out to get a breath of fresh air. On returning, I found my hostess dressed in my night-dress, to the amusement of her sons and their wives. The younger members of the family soon went to their own rooms, and after commending ourselves to the care of our loving heavenly Father, it was not long before I fell fast asleep beside my old woman and the old lady on her brick bed, and slept quite as soundly as I should have done on a hair mattress at home. Praise the Lord!

We were wakened very early next morning, as our good friends took breakfast before starting for their work in the fields. After a good time with a number of women, who came early to see us, we went out for a walk in the fields and came upon a small mat house, where two very old women were watching their crops. After exchanging names and ages, and asking each other if we had eaten our breakfast, they invited us to sit down, and we tried to tell them of the only true GOD, and of His Son JESUS CHRIST. Poor old creatures! it was sad to see them so entirely ignorant, and their sand-glass so nearly run out. One of them seemed very interested, and pressed us to come again next day.

When we were able to move into our rooms it was a relief to feel that the door could be shut and one could feel quite alone with GOD. Away from home it is often difficult to get opportunity for quiet communion in China. Over and over again during my stay in the village did I, on rising from my knees, find the paper windows torn and people looking in.

In the afternoon we went down the village, and a few women invited us to sit down and sing. My woman can sing the hymns very well, and after explaining "Jesus loves me," we sang it, and soon a large number of women gathered. I had with me a catechism which puts the Gospel truths very simply; most of the women listened quietly to it and asked questions, and I believe several were really interested. May the HOLY SPIRIT water the seed sown and make it bear much fruit. My own soul was much refreshed. They asked us to come soon again. How wide open the doors are for work among these our poor Chinese sisters! May many of our more

privileged sisters at home listen and hear the HOLY SPIRIT telling them to come and carry the true light to those who are sitting in this terrible heathen darkness ; if the HOLY SPIRIT is leading He will make the way clear.

CAVE-HOMES.

Visited a few cave-homes ; found a poor woman, the wife of a barber, in great distress. It was the oft-repeated story : the husband, a heavy opium smoker, ill-treating his starving wife and children. She had intended to kill herself several times, but the thought of her two little boys had prevented her, she said. I told her of the love of JESUS, and prayed with her. She seemed comforted by a little sympathy, and pleased when I told her I would pray for her and her husband. She said she would pray to GOD to give her husband a good heart.

Next day started for a large village eight *li* off. Soon a number of men and women gathered round, but as no foreign woman had been there before the curiosity was very great. Some of the women invited us to come inside, which we were glad to do, and the rooms were soon packed. We found that a large majority of the women in this village were heavy opium smokers, and they were more interested in general questions, some of them very silly ones, than in hearing the Gospel.

Walked to a village a few *li* off, by invitation of a woman who visited us in Ni-tung. She gave us a hearty welcome, invited all her neighbours in, and we had an especially good time, feeling much of the MASTER'S presence. One woman was deeply impressed, and, I believe, really felt her sins. She said she had never heard of JESUS ; why had I been so long in coming to tell them ? (I have often been asked this question.) She seemed so glad when I told her JESUS was ready now to give her a clean heart, and while explaining prayer, and telling her that the HOLY SPIRIT would teach her, she said, "Draw out my heart." May the LORD water the seed in this heart !

Called on the barber's wife and found her on the ruins of her cave home ; the late rain has slackened the soil, and the roof had fallen in She, with two men, was digging to get out the few articles buried. Poor creature ! One instantly thought of Job and his calamity. She said herself that it was GOD'S goodness to her that no one was in the house when it fell in.

Also visited the two old women in the straw-mat house in the field. One dear old body, I truly believe, is simply trusting in JESUS as her SAVIOUR ; she is so happy ; and although she inquires what I eat, and many such questions, yet she is more interested to hear the Gospel.

Took a number of tracts and Gospels and started early or a village over the hills. After a good climb we reached the top, but only saw a temple ; went on and rested there, finding an old man and his wife, who had lately come from Kwei-hwa-ch'eng. The old woman wept bitterly at her lonely condition, having left a daughter and all her friends there. My heart was sad to leave her surrounded by dumb idols. I can only pray that the HOLY SPIRIT may bless the reading of the Gospel and tract left with them. We had already walked six miles and could not go further, as we wanted to get back before dark.

Visited several of the homes I had been to before. One woman told me she daily worshipped GOD, but on further inquiry I found it was the sun and moon she had been worshipping. How one does feel that it is living among them that the dear women need, and daily teaching. I saw this woman several times after, and have reason to believe she is, in a humble way, trusting and praying to the true GOD. If only many of our sisters in England could taste the joy of telling the story of JESUS, I feel sure there would not be such hesitation in leaving all at home, because we assuredly prove GOD'S Word true—we receive a hundredfold.

Stayed at home for quiet reading, but had lots of visitors. One gets to truly love the dear women ; they come as a matter of duty when they don't see me about.

Went to see the two old women in the straw hut. They told me it was three days since I had been, and they had wanted to hear more of JESUS. My woman read part of John vi., which I tried to explain. The old woman was troubled lest GOD should not be quite pleased, as she had been hindered in prayer by wandering thoughts.

Visited a place where they were grinding corn. They did not seem to care for my presence, and asked me to come another day. At another place the women invited us in, and were very talkative, but did not seem interested in the Gospel. We distributed a number of tracts among the men.

Visited the two old women watching their crops, and spoke about the LORD'S Day. The old woman thought it very strange, but herself suggested the plan of buying in necessary things the day before. It is quite a pleasure to visit her and to see her mind opening out to the truth ; she is so anxious to learn more.

FINDING A FRIEND.

Went to a village five *li* off and sat down on the roadside with a few women. After the customary questions were answered, my woman began to tell them of the true GOD, and while she was speaking a respectable man listened some little time and then said he had heard all that at T'ai-yüen Fu, and went on to tell the people about Dr. Edwards, and that he cured people for nothing, and explained the Gospel very clearly, though whether merely from head knowledge I could not say. He pressed us to come into his house out of the heat, which we were glad to do. We distributed quite a number of tracts and Gospels in this place.

Visited Tung-shu, a village six *li* off. A very friendly woman invited us in, and soon a number gathered. They had never heard the glad tidings before, but listened very attentively. The people pressed us to come again soon, and one woman insisted on sending her donkey for me.

Went to see a Chinese couple married close by. The husband was fourteen years of age, the bride seventeen. I was very much solemnized to see them lying with their faces on the ground, worshipping heaven and earth. The whole ceremony was entirely of the earth earthy ; no invoking the blessing of the true GOD to guide them in their new relationship. My old friend from the straw-hut was among the onlookers, and came to me in great trouble because she had lost the copy of the Gospel that I had given her. She was not at all ashamed to speak out about it before the surrounding crowd. Would that many at home cared as much for the written Word of GOD as this poor dear old woman does !

Had a large number of visitors this morning ; one an old woman, who had brought a basketful of vegetables for me. I had found her in great trouble. Her daughter, being a heavy opium smoker, ill-treats her ; she also takes opium, and said it was not worth while to break it off, as she was seventy-five years of age, and had taken it for thirty years. I felt sorry to see her pay so little heed, apparently, to the Gospel, but on questioning her to-day she answered fairly well, considering her age, and listened more attentively. May the HOLY SPIRIT have the victory over Satan in this aged sinner ! She said she should send her donkey for me to visit her soon again.

It is two years to-day since our little party left England for this land. How much of the loving-kindness and forbearance and tender mercy of GOD I have experienced. Praise His name! Not one thing hath failed of all.

An interesting boy of sixteen years came quite early this morning to learn further to read. He got a tract some little time ago, and has used every spare moment over it when home from his daily work. He pleaded several times to stay to our private reading, but we did not think it wise to let him; so he would quietly go outside and listen at our paper windows while my woman and I read together and exchanged thoughts, and often the next morning ask some questions as to what we had been reading.

Had a large number of women this afternoon and held a short service, speaking of the Living Bread. One woman said, "We don't know these things: why has no one come sooner to tell us?"

This is market-day here, and there is great excitement over the buying and selling. When one thinks of the quiet Sabbaths at home, with so much to direct one's thoughts heavenward, one can sympathise with the Chinese Christians in their many failings.

We were invited by a husband to come and visit his aged wife. We found her a very nice woman, but almost blind, and very anxious to know if our doctor could do anything for her if she went into the city. She pressed us to stay the night, and in the evening showed us the skins of two serpents that her son had caught for her to eat to cure her cataract; "but," she added, very pitifully, "they did not help me much." We had a good time with her household and a few of the neighbours.

Had a number of visitors, many of them asking me to stay longer, and others inviting me to come back next summer. Some asked why I could not as well live in the country as in the city. Before returning, we went to pay a second visit to the larger village eight *li* off. At first, people who had not seen us on our previous visit did not seem friendly, and my woman got a little timid. I assured her that the LORD would not suffer any harm to befal us, and just then a woman came out of a house and gave us such a shout of welcome, and said, "Don't you remember my visiting you when I came to see the theatricals?" and then she told the crowd that I had pressed her to have dinner with me. Her few words soon won the people to friendly feeling, and the very man who had called us "foreign devils" invited us to come to his house to drink tea. We were glad to go in out of the heat to the house of the woman who had befriended us, and had a very good time, distributing a lot of tracts.

How sad to leave all the different villages without a single witness for CHRIST, and the people so friendly and willing to listen. Next morning a strong cart took us into the city. I had thoroughly enjoyed my stay, been refreshed in soul, and felt ever so much stronger in body for the change of air. Such a happy life we have out here telling out the love of JESUS!

A Rich Reward.

"*Every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for My Name's sake, shall receive a hundred-fold.*"—Mat. xix. 29 (R.V.).

THE following quotation is one of very many similar testimonies received from our missionaries in China. Oftentimes they contain private allusions and cannot be published. We do not give the name of the writer, but many will rejoice in the assurance that the LORD has indeed satisfied the heart of His servant.

THIS is the anniversary by the day of the week of my landing—a never-to-be-forgotten day. The first year of my life in China had a blessed beginning, for which I do not cease to praise; but, true to Himself, our FATHER has made it more and more blessed all the way through, and He did, indeed, keep the best wine until last. I do wish I could thank Him more for giving me the joy of those precious days at Shanghai. I so very often feel what an old man once said to Miss Havergal, "He's been *particularly* good to *me*." I wonder if those delightful Bible-readings and times of prayer were as much to all the others as they were to me? Oh, I do trust that the fruit of them will appear in the life and work of each one of us through this year and always.

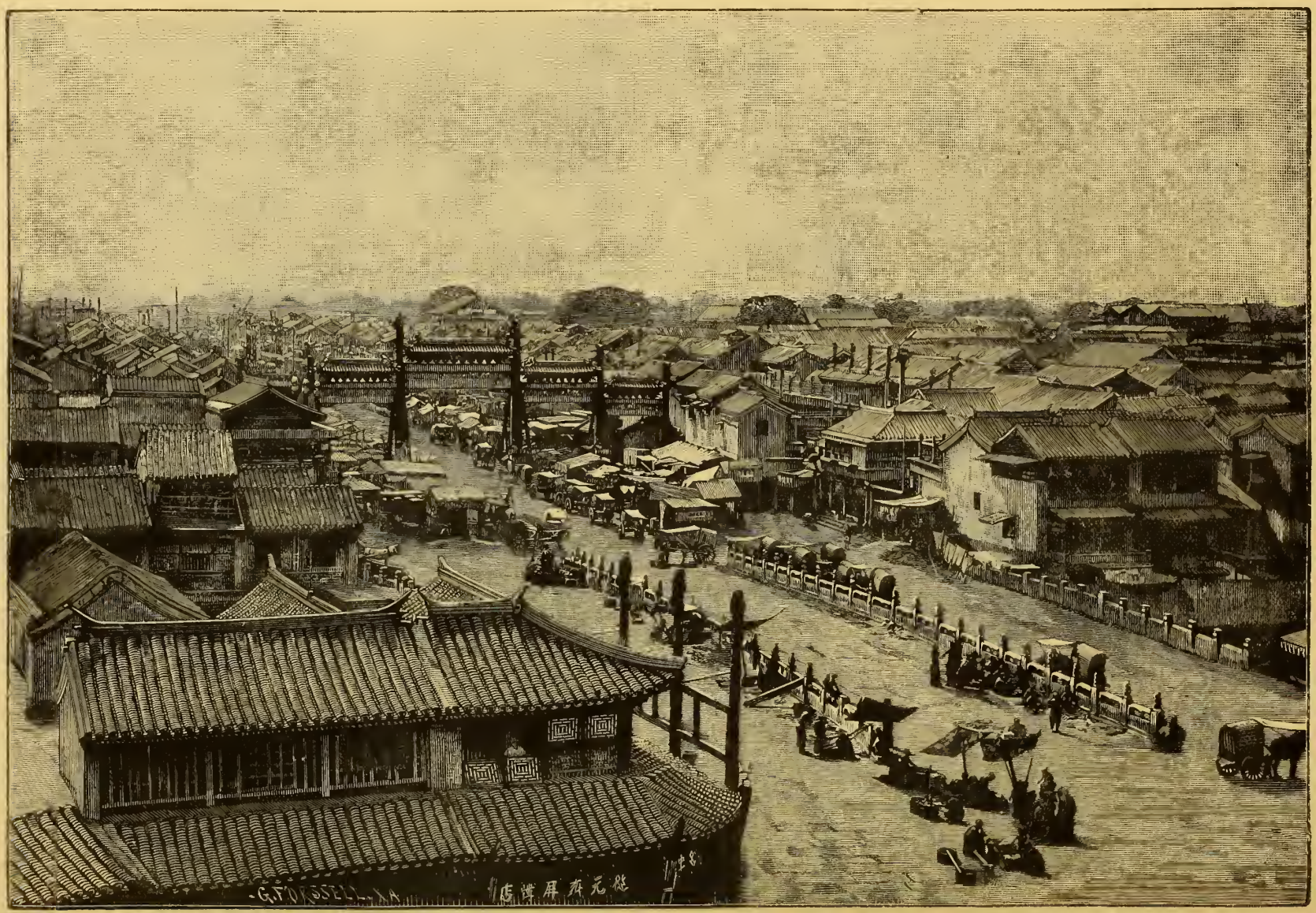
In my diary I find entered under January 17th, 1886, "Bless the LORD, O my soul, and all that is within me." Words cannot express the deep joy I have in the sense of His presence, His all-satisfying love and all-sufficient grace." If that was true *then*, and *it was*, what shall I say now? Just the same, only it is more *deeply* true. Yes, *He is* more to me now than twelve months ago. I do thank Him that I can say I know Him better than I did then; and how blessed it is that this wonderful "finding out" is to go on and on and on, and that there is no coming to the end of it.

The words that have fastened themselves on my mind as a personal motto for this year are, "That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

I know that one year can only bring a very small part of the fulfilment of this, but I do want practically to understand something more of its meaning every day, and while I do praise the LORD with full heart for giving me a year of such rich privilege and personal blessing, I could not be satisfied with the thought that the coming one would simply bring a repetition or increase of the same; I want that the past shall only be preparation for much blessing through me to many dear Chinese women.

I know you are asking this for me, and will plead with me, Malachi iii. 10—"Bring ye all the tithes into the store-house, that there may be meat in Mine house, and prove me now herewith, saith the LORD of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it"—which I have taken as this year's motto for the work.

I thank GOD for the longing for souls He has given me, and for the confidence that He is going to glorify Himself in me and throughout our Mission.



A STREET IN PEKIN.

The Degradation of the Women.

FROM MISS ANNIE TAYLOR.

LAN-CHAU is a very wicked city; the marriage relationship is not looked upon as sacred. Twice when visiting the sick I have had it said to me, in reference to a wife, "Do make her well, for if she dies I have no money to buy another!" A woman here is just looked upon as so much merchandise; a girl is either sold when quite young to a man she has never seen, and who will very likely beat her, or she may be sold as a slave. Wife-beating is common even among the better class. Is it to be wondered at that many of them commit suicide?

Three girls took opium on the same day in different parts of the city, and all died. I was called to one of them, aged eleven, but was too late to save her.

I met with a poor little girl who had been sold as a slave. She told me that her father died, and her mother and youngest sister went away, she did not know where; that her aunt took her and sold her to a mandarin's wife, who was very cruel to her, beating her and not giving her enough to eat (she looked half-starved). Now she had been sold again, and was on her way to another mandarin's wife.

Two little girls, living in the same compound as I do, have been taken away from their mother; their father being dead, the grandmother sold them, with their mother, who was to be the wife of the purchaser. He was kind to them, but, the grandmother dying, their great-aunt, who is my landlady, got one of their uncles to go to the ya-men and claim them, and give them over to her, as the eldest is now of a saleable age. Poor little things!—she does beat them so unmercifully!

The women are very ignorant, not one in a hundred being able to read. A large proportion—about sixty per cent.—smoke opium. They are sunken low in degradation and vice, their very faces being disfigured by passion. They are thieves and liars, never telling the truth even in little things. And such are the mothers of immortal beings whom they are training for eternity!

Who will come and help to raise them? They are going down, down into hell, and there is no one but me in this great city to witness for JESUS amongst them.

Mr. Parker is now trying to come into the city three days a week to preach and sell books. Yes, the labourers *are* few.

The weather here is now very cold, but bright; the climate agrees well with me. I like living alone; GOD is so near. I feel more and more my nothingness and His omnipotence. GOD has been blessing me much. He has said, and He will bring it to pass—"I will bless thee, and thou shalt be a blessing."

"Go, work to-day."

"They need not depart; give ye them to eat." "Who will go for us? . . . Here am I, send me."

WEARY and famishing far away,
Thousands and thousands there are to day
Hungering for no *earthly* bread,
For it is not thus that *souls* are fed;
'Tis "Oh, for the Bread of Life!" they cry—
"Come over and help us, ere we die!"

Weary are they, but no *earthly* rest
Can soothe the heavily-laden breast.
"Come unto Me," said One; and why
Do they pass the loving Saviour by?
Alas! they are blind, they cannot see;
And no one will lead them to Calvary!

Waiting and list'ning for help to come;
Crying aloud, but the heavens are dumb!
Oh! it is pitiful—nay, 'tis *wrong!*
Why have we Christians held back so long?
"Give them to eat," was the Master's word:
Surely His children have not heard!

Eyes that have never beheld the light,
Hearts that are sealed in the deepest night,
Souls that have hungered for better Bread,
And are dying now—because Hope is dead!
Who will go forth in the Master's name,
And tell them why Jesus, our Saviour, came?

Lonely and perishing!—Christians, *why?*
Go to the Master, and make reply.
Why are we disobedient still?
Why are we choosing our own will?
Why, when those long-neglected lands
Stretch to our shores such pleading hands?

"Who will go forth?"—'tis Jesu's voice
Bidding His servants make the choice:
Self,—or the heathen beyond the sea?
Self,—or the Saviour who died for thee?
Loving and swift may the answer be—
"Here am I, dearest Lord, send me!

"Give me the message straight from Thee:
Let me an emptied vessel be;
Then with thy blessèd Spirit fill
And make me ready to do Thy will!"
So shall we sing, O Saviour dear—
"Thine *is* the kingdom" even here!

J. E. B. B.

On the Borders of Mongolia.

FROM MR. GEORGE CLARKE.

KWEI-HWA-CH'ENG.—As regards the work here we have much to thank GOD for. The people are friendly, and they listen, as a rule, very well. Our house being on the main street, we get a good number of people in daily. After tea is the best time, then we often have one or two hundred men listening to the Gospel. We have had no conversions, though we see a few who are interested. One desires to see the work of the HOLY SPIRIT in their hearts, leading them to real repentance and to JESUS.

This city, though included in Shan-si, is really in Mongolia. Every Chinese landlord has to pay a ground rent to the Mongol lamas, so this is really the first Protestant mission station in Mongolia.

The Romanists have a work along a line of about six hundred miles from Kalgan at different points, but though professedly among the Mongols they have very few of this people; Chinese immigrants form their converts. The priests rent large plots of land from the Mongol princes, and this land they rent to any poor Chinaman who will learn to chant. After I had finished speaking last night, an old watchman said to some men: "Protestants are not like the Romanists; I have been in Mongolia Proper, and there they have many converts, for they will take any vagabond upon confession of sin and promise of reform, and set him up in business, or give him land to farm."

Dec. 10th.—The Mongols seem a kind sociable people. At times a very friendly lama brings some of his male and female Mongol friends. I invited him and his friends and fellow lamas to see the magic lantern a week ago to-night; we had a crowded house of Mongols and Chinese, and many heard the Gospel. I learn many Mongol words from him. He came the next day, and I spoke to him of the SAVIOUR. He said, "I am going to collect my land-tax; have you any Christian books? I want to buy a copy of every book you have, either to sell or give away, and I will tell people to worship JESUS. If they don't understand I will tell them to come to you." I very gladly sold him books, asking, "Why do you not trust JESUS?" "If I did," he replied, "I should have to turn my back on the temple, and where would my food come from?' Pray for him.

I propose to exhibit the lantern and preach, if possible, from a stage in a temple near here. Two days ago four foreign priests and about one hundred packages on camels or in carts passed westwards, going to Kan-suh and other places.

Answers to Prayer.

EXTRACTS FROM THE DIARY OF MISS FENTON.

HAN-CHUNG, *Dec. 19th.*—After praying for it a long time, a boys' school has been started about a fortnight ago; a teacher who lived in the country, and keeps a boys' school which is closed in the winter, came and asked to be baptised. He has long been interested, and has taken away all his idols out of his schoolroom, and taught his boys about JESUS, so much so that one boy refused to worship idols when told to by his father, who was very angry, and flogged him, and then refused to pay the boy's school fees. Mr. Pearse wanted, before baptising this teacher, to see more of him; so asked him if he would stay and teach some of the Christian boys, receiving no fees but only food and lodging. He was delighted, and is now teaching ten or eleven boys.

Our woman's husband, who has smoked opium for many years, has been at the hospital for some time now, as he wishes to give up this dreadful practice. Before going he gave all his opium apparatus to Mr. Ho. Dr. Wilson is much pleased with what he has seen of him. We are all praying for his conversion; the dear old woman is so thankful for this step; she told Miss Muir that some time ago she vowed that if any one would persuade him to give it up, she would be that person's slave for three years. Well, he has given it up without any one pressing him, so Miss Muir said it was all of the LORD, and she must be His slave.

Before Mr. Ho went down the river he examined the children, and gave them a catch sentence to write, containing several different characters of the same name. One girl thought she would never be able to remember all the strokes; she said she remembered having something to do like it once before, and she asked the LORD, and He helped her to do it. She told Miss Muir, "I did not kneel down, but just looked down on my book, and told the LORD all about it, and asked Him to help me to remember; when it was written I gave it to the teacher, and there was not one wrong stroke. The other girls asked me how I had done it, and I told them all about it." She finished up with, "Yes, the LORD does hear and answer prayer."

On Wednesday, Miss Muir and I went down to Shih-pa-li-p'u, and stayed till Saturday. We had a splendid time, thank GOD. Close on three hundred people must have heard the Gospel, and we only found one who knew anything of it.

We are praying, dear Mr. Taylor, that the LORD may use you more than ever, and that the result of your visit home may be the full consecration of hundreds to work among His heathen. We are asking for thirty men and thirty women for SI-CH'UEN, and for twenty for SHEN-SI.

Saturday, Jan. 8th.—A letter from Mr. King asking Mr. Pearse to send some one to Hing-gan to meet Miss Legg; while praying, it occurred to us that Miss Muir and Miss Drake should take a boat and go down; they both needed a rest, and as school broke up on Tuesday, they were not needed so much.

Jan. 10th.—A suitable boat was found for Miss Muir and Miss Drake.

Jan. 11th.—After dinner went down to arrange their things on the boat, but none of the things I wanted had arrived. It was bitterly cold, so I went outside and walked up and down. There was a boat touching ours, and some women were in it; I had an intense desire to go and speak to them; so I asked the LORD if it were His will for me to go to let one of them ask me, and also to give me words to say. Very soon one of them invited me to sit down. I went on board, and sat on a bundle of cows' hides, and never before have I found it so easy to say the little I knew. The people understood me, and I most that they said. To GOD be all the glory. It was the first time I tried to tell the Gospel in China; there was no one else to do so, and the opportunity was not to be lost.

Before the others came the bamboo partitions were up, beds made, etc.

Jan. 12th.—I am having native meals—at least, for breakfast and dinner; tea I have dispensed with, and have cocoa and bread when I want it; it saves trouble, time, and money. For some months I have been praying to be alone with the natives somewhere. God has answered prayer, and here I am with them nearly all day long. I have no teacher, either of the three children who live here do nearly as well; it is holiday time, and they are all busy getting their things ready for the new year.

Sunday, Jan. 16th.—During the night snow had fallen about six inches deep. Our woman, the three girls, and I went to service. After dinner visited one house with Ma Ta-sao.

An old woman came in to see me; she said she had been thinking much of me as the others were away. She could not stay for the evening meeting for the roads were in a dreadful condition, but had come to see how I was; wasn't it kind of the old body? We went over the texts and the hymns she knew. She is not a Christian, but not far from being one, I fancy.

For the Young.

FROM MISS ANNIE MARSTON.

TS'IN-CHAU, KANSUH.—The last time I wrote to you it was from Han-chung Fu, was it not? Now it is from a different city, and a different province. So you will see that I have made a journey, will you not? I think to-day I will tell you something about that journey. From Han-chung to Ts'in-chau the distance is about 250 miles. Reckoning forty miles an hour, it would take a little more than six hours to travel that distance in England by train. But here we have no trains, you know, or omnibuses, or coaches, and, in fact, no road—nothing that we should call a road in England—only narrow paths, up hill-sides, or along the banks of brooks. The carriage I travelled in was a sedan chair carried on the shoulders of three men, while my luggage was carried by mules. I was very comfortable in this chair, with pillows to make it soft, and a nice warm rug to cover me, and some books, and a basket of provisions.

You will know that I was very sorry to say good-bye to the children there, and, indeed, to every-body. The two ladies with whom I had been living came with me for some distance outside the city, but at last I *had* to say good-bye, and they went back. Soon after they had gone, the country began to get *very* pretty. The road lay along the bank of the river Han, not a large river here at all, but narrow and shallow, still, very beautiful. After going thirty *li*, we reached a small place where we stopped and had some mien (stuff made of flour and water), a very favourite food with the Chinese. Here they hardly ever eat rice, but nearly always mien, only the mien they make here is not in fine shreds, but in broad strips.

About dusk we reached the place where we were to spend the night. The servant, T'ang, had found a room for me and the woman who accompanied me, at the back of a large inn. You must not fancy an English hotel when you see that word. The room into which I went was so dark that at first I could see nothing; when I got used to the darkness, I saw a wooden bedstead at one end, a small table and a large cupboard, and a great deal of dust and dirt; nothing else. However, it did not take very long to wipe the dust away, and to light a candle which I had in my basket, and they soon brought me a cup of tea and set about preparing food. Then my bed—or what does instead of a bed when travelling, a very thick wadded quilt—was brought in and arranged for the night, and I felt quite at home. After tea we had prayers together, and then wished each other good-night. No strangers even came to look at me. Next morning we were up and away at daybreak. Our journey lay through beautiful country, along the side of such a pretty stream.

Every day the scenery seemed more beautiful than the day before, till at last we came to a very high hill, so steep that I could not let my chair-bearers carry me, but walked up it. We began the ascent at six o'clock in the morning, and you may imagine that when we reached the highest part, at nine o'clock, we were very glad of some breakfast before beginning the descent. We came down most of the way on our feet, too; in many places the ground was slippery with snow and ice, so the chair-bearers had their work cut out to carry the chair and themselves. After this, we had much the same kind of journey every day, and I had many nice walks.

Often when we stopped in the evenings, women and children would come to my room and talk to me, and I told them about the true God and Jesus Christ. You would be surprised to see the things that are used to sleep on in the inns. At one end of the room there is a raised sort of place made of mud—of course well hardened. In one side of this raised place are two openings, which pass right under it. These are stuffed full of dry straw, reeds, etc., which are then lighted, and by this means the "k'ang," as it is called, is made very hot. I think I might, perhaps, like it in very cold weather, but I do not like it at all, as a rule, and would never have the fire lighted when I was in time to prevent it. We were twelve days travelling altogether, and were very glad at last to know that we should reach Ts'in-chau the next day. Although the road between Han-chung and Ts'in-chau is so beautiful, Ts'in-chau itself is not nearly such a nice place as Han-chung. It is a very long city, and its wall is made of mud; I am afraid it would not keep out the English soldiers. There are plenty of hills around, but at present they are very brown and barren, and will be so for the next two or three months. But we have beautiful bright sunshine and fresh air. The people all say they want it to rain very much; the earth is so dry, that they are afraid for the crops, and they none of them know that only the true God in heaven can give them rain, so they go to the temples to pray for it.

To-day I went to a house where there were so many nice little children, and they all sat round me and listened so earnestly while I told them about the LORD JESUS giving His life for them, and then they said they wanted to trust Him, and love Him, and be His little children. Will you pray for them, and ask the dear LORD JESUS who loved you and them to take care of them and teach them to love Him? There is a little girl sitting by me now whom I am teaching every day, and I believe she is beginning to love JESUS. Her name is Mi-ku; she is only twelve years old, but she is quite a little woman, and can be so useful in many ways. I hope all of you who love the LORD JESUS yourselves remember every day to pray for your little brothers and sisters in China who don't know anything about Him. Do you? and what else are you doing for them? You are all doing something, are you not? When I was a little girl I did not like reading anything very long, and I expect you don't either; so now, once more, good-bye.

Tidings from Scattered Workers.

Kiang-su Province.

FROM MR. J. W. STEVENSON.

Shanghai, Feb. 23ra.

Another week of joyful service gone and many mercies. The LORD is with you as He is with us. The shouts of victory will triumph over all the wails of despair or failure. With such a LORD we ought to serve with a will, and yield Him all we have and are at all times. He is worthy of more than we can give, but He will not despise our poor all.

Last Saturday we had a good China Inland Mission prayer-meeting, and it was interesting to hear the stories of the conversion of Mr. Johnston and Mr. Frank McCarthy. I was pleased beyond measure with dear Frank's testimony. Praise the Lord! He is an earnest young Christian; his manner is frank and manly.

FROM MR. CARDWELL.

Shanghai, Feb. 23ra.

I am glad to learn from our daily paper that you had a quick passage home, and sincerely hope you arrived much refreshed by the voyage and strengthened for the much and varied work which lies before you in England. We are satisfied that the presence of the LORD has gone with and will abide with you; so long as you and we have this assurance we fear not, for in His presence is fulness of joy, and the joy of the LORD is strength.

In proportion as we realise this and lay hold of its all-sufficiency in the same measure shall we know and feel its power for service, and its balmy consoling influence of rest and peace. "Ye know Him, for He abideth with you, and shall be in you."

We do not cease to pray that all needful grace and wisdom may be granted to you, especially in connection with the sending out of the hundred. You will be pleased to know that the praying band is still on the increase. I have been led to pray also that a hundred of the converts may be stirred up to go forth in faith, preaching everywhere, for I feel they would be a power worth five hundred foreign missionaries. May the LORD grant us this double joy.

You will be glad to know we have taken over the land here. The transfer cost ten dollars, and I have since had to pay the ground-rent to the Tao-t'ai, amounting to about eighteen dollars. The right of way through the road by the fence is fully established.

FROM MISS M. BLACK.

Shanghai, Feb. 23rd.

It is a joy to know that you are at home, and that our loving Father, who does not disregard the prayers of His children, will soon give you the hundred and the "exceeding abundantly," and send you back to us in His own time.

We are a small party here now; there are only Mr. and Mrs. Baller, Miss Kerr, Mr. Stevenson, Mr. Landale, and myself. Miss Kerr may get off for T'ai-yüen Fu next week, provided Dr. Stewart arrives in the meantime; she is indefatigable in sailors' work, and is toiling at the language. Messrs. Baller and Landale are still absorbed in their literary labours. Mr. Stevenson seems to know where to go with his responsibilities; if he did not, I think he would find them heavy now.

I am hoping that the next English mail will bring the second instalment of the hundred.

I have had letters from Hsing-gan, dated Jan. 15th. The party [Mr. and Mrs. Geo. King and Miss Emily Black] arrived on the previous day, and were looking out for a house. All were well, and had enjoyed the journey very much.

You will see from Mr. Hutton's letter that the friends at Fan-ch'eng are praying for the hundred. I had a cheery letter from my sister [Miss Jane Black] yesterday, written on the 4th inst.

Mr. Landale referred at the missionary prayer-meeting the other day to the remarkable answers that we had lately had to prayer about funds, and about the hundred, and I think it would have pleased you if you had heard Mr. Herring (American Baptist Mission) pray for us, and for the donor of the passage-money for the forty.

FROM MISS KERR.

Shanghai, February 5th.

The journey out was full of happiness and blessing. Quite a number of souls were saved in our first ship. The blessing spread from the sailors to the officers. My heart praises the LORD for all His great love and care.

In the evenings I am going to Miss Fowle's meetings for the sailors, while doing as much Chinese study through the day as possible.

The arrrangements you have made since I was in China seem to me to be so very good, and I praise GOD for all He has enabled you to carry through. May He prosper you equally at home, so that the work may go on expanding continually. The hundred are coming. Praise the LORD.

Cheh-kiang Province.

FROM MR. M. HARRISON.

Ning-hai, Dec. 28th.

It was very cheering to hear such encouraging reports from the north, but looking at the state of things here, in the light of those reports, one is apt to feel downcast: inside the church, coldness, and outside indifference, or in very many cases deep-seated hatred. I am glad to be able to say that I am in the best of health, and still busy at my studies. I had a good many visitors at first, but not so many lately. The preacher and I spent an afternoon lately amongst the villages to the south-west, and were well received.

FROM MR. SAYERS.

Bing-yang, Nov. 15th.

The work here is progressing favourably; yesterday we had nearly 100 Christians and inquirers present, and best of all, many of them are earnest, devoted men. From time to time we visit Dong-ling, and also another station, ten miles to the south-west which the Christians have opened themselves. There seems to be a large population, and room for twenty more men and women on the large plains around without a witness for the Cross.

Dec. 3rd.—It is with great joy I join in pleading for 100 more workers, the land does indeed need them. I believe He who has led will lead, and there has been no failure in Him in the past. I trust the last day of the month may be a time of great blessing; the LORD cannot close His ears to our cry.

FROM MR. GRIERSON.

Dong-ling, Dec. 1st.

I came here over a week ago to remain till the end of the year, D.V., Brother Sayers and myself have thought it well to separate for a short time, in order to get on better with the language. I have been visiting the Christians and inquirers, staying over night in their homes, and tasting of their hospitality. It has been a very blessed time, and I now feel so much more personal interest in them. I think the work is most encouraging.

For some time now I have sought to say a word or two in the chapel on LORD'S Day afternoons, and have been greatly helped, and had much joy in my own soul.

Gan-hway Province.

FROM MISS JESSIE ROBERTSON.

Hwuy-Chau Fu, Dec. 29th.

The LORD in His goodness brought Mr. Kay and me safely here after a pleasant journey across the hills. We spent the Sunday at Ta-t'ung with Messrs. Botham and Graham Brown; Mr. Botham was not feeling well, but was very cheerful and happy.

On our way we stopped at a number of towns and villages, and were pleased to see in some of the houses pictures of the Sower and the Prodigal Son hung upon the walls; Brother Reid had been visiting those places and selling parable pictures. The seed sown will spring up, although after many days. The people were very friendly, and asked many questions as usual.

It made my heart very sad as we left those poor people in utter darkness, and no one among them to tell the glad tidings. When will the church at home be awakened to the responsibility, and come out to the rescue?

My prayer as I entered the gate of the city was that I might be a living witness to the truth as it is in JESUS, and that I may not rest satisfied until I have carried the gospel message into every home in this city. I claim the promise, "Delight thyself in the LORD, and He shall give thee the desires of thine heart."

During Mr. Kay's absence the two most promising inquirers who are next-door neighbours opened an opium den; they have been attending services and morning prayers for five months. The LORD have mercy upon them, and save them from the power of the evil one. May our brother not get weary in well doing, for in due season he shall reap if he faint not.

Hu-nan Province.

FROM MISS E. WILSON.

Sha-shi. Dec. 1st.

I think you would like to know how busily we are at work here; some one gets outside the town nearly every day. Mrs. Riley takes the women visitors on alternate days while Miss Evans goes out, and Miss Fosbery and she go out generally on the days when Miss Evans is at home. I go as I can and when I can, and much enjoy talks with those who are specially interested; it is such joy to speak to those who are willing to hear. I was out with the ex-priest yesterday, saying a few words to the women, which he followed up with many more; we were asked to stop at many doors, and some hundreds must have heard a little. It is by no means useless walking along the river-side or on the street, if one is not asked in, as it leads to more women calling. I have no doubt that the LORD will give me just the right work as I wait on Him and He gives me strength.

Kwei-chau Province.

FROM MR. ANDREW.

Kwei-yang Fu, Nov., 14th.

I am glad to tell you that we baptised a school-girl last Friday: hers is a very consistent walk, and I hope she will be made a blessing. Some months ago several desired to be baptised, but seem to have drawn back. One man who attended the meetings and applied for baptism more than two years since, and then fell back much, has recommenced attending; he had preserved his Testament and hymn-book, and I hope we shall yet see him a Christian.

We have had large attendances lately in the preaching shop. Sometimes I take a concertina and we put up a hymn-sheet on the wall and sing, then many come to listen, and we preach between the singing of each verse. We have fair attendances at evening prayers. The male members of the church are learning to sing by the tonic sol-fa notation, prepared in Chinese. I am thankful we are well.

FROM MR. WINDSOR.

Kwei-yang Fu, Nov. 5th.

From the commencement of the opium-refuge until now, a little over four months, thirty-eight persons in all have entered: twenty-two have broken off the habit and left, ten left for various reasons before they were cured, and we have now six. Three of the ten were officials (one of them had six servants constantly waiting on him), who left because I would not permit gambling in the refuge. They went away in a pleasant manner, saying they could not pass away the time without gambling, and now they recognise me when I meet them on the streets. The men, when in the refuge, hear much of the Gospel, but the majority of them cease attending the meetings when they have been out a few days. We pray that what they have heard and the witness of our lives which they have seen may, through the working of the SPIRIT, have a lasting effect upon their minds. The results up to the present have not been so satisfactory as I anticipated. I hear that one or two of those who were cured are smoking a little opium again.

Christian life has been at a very low ebb here the last two or three months, some of the members have permitted the devil to get a hold of their hearts, and have apparently yielded to his temptations in many things, and there has been far from a spirit of brotherly love. Satan knows very well that a divided church is useless and a disgrace to GOD; it cannot work, and hinders many precious souls from entering the kingdom of GOD. One or two of us have been often at the throne of grace agonising on behalf of the work, and the LORD has heard and in a measure answered our prayers. The rays of the Sun of righteousness are again beginning to be seen and felt, but as yet all the darkness is not scattered. Much, very much, prayer is needed that the light from the Church of GOD may be kept pure, for the darkness around being so great, the least speck is seen by the outsiders; but, above all, it brings sorrow to the heart of the SAVIOUR who has suffered so much to redeem a pure Church unto Himself.

Yun-nan Province.

FROM MR. JOHN SMITH.

Ta-li Fu, Oct. 12th.

We have sometimes inquirers here, but they seem to be of the stony-ground class; still they are hearing the Gospel of the grace of GOD, and through the HOLY SPIRIT is as powerful now as when Paul wrote Romans i. 16. One man came in to-day who said he had read the gospel of Luke in Chung-k'ing, and wanted further instruction.

Our schoolboys continue to give satisfaction. A few days ago Suan-ho, who is perhaps the brightest of the six who are Christians, told me that he thought a seventh boy had decided for JESUS. We praise GOD for these boys, and as we know that for many years prayers have ascended to GOD from thousands of His children for this place, we reckon on His faithfulness, and watch for the rising of the Sun of righteousness to chase away the darkness. I have not yet got any further than searching GOD'S Word for the blessings we have in CHRIST and claiming them for myself.

FROM MISS MALPAS.

Yun-nan Fu, Nov. 6th.

It is not much more than a week since dear Miss Todd wrote and told you that we had removed to a new house, and that there was some difficulty with the officials. Since then we have been very unsettled, not knowing how matters would end; we believe the Hien mandarin has done his best to remove prejudice, but he thinks that we should give up the house, or he cannot be responsible for any trouble that may arise, as the people of Yun-nan are in an unsettled state for various reasons. It seems that they were afraid we meant mischief in renting a house so near the Fu-t'ai's ya-men, and said we must be spies. It is rather amusing that they should be afraid of two single ladies. So it is decided that, as Mr. and Mrs. Eason are leaving, we shall return to the chapel-house. The LORD alone knows how much we feel in having to leave this place; it seemed to be just what we had been praying for, such a good centre for work. How much I have felt the power of the enemy trying to hinder the spread of the Redeemer's kingdom, but still we know that "all things work together for good." Some good has been effected in that it is well known in the ya-men now that we are English. One day the Hien came to see us, and we gave him a book and some tracts, which, we were told, he took to four officials in higher office than himself. We pray that the truth may reach their hearts. The LORD reigneth, and it will not be long before "He shall see of the travail of His soul and shall be satisfied." For my own part such settled rest and peace in my own soul—peace which passeth all understanding, it is blessed to have the LORD as our Keeper, and to know that no evil can befall us. We cleave to Him, for He hath said, "I will in no wise fail thee, nor will I in anywise forsake thee."

It is often our privilege to see women deeply impressed, but we have not yet the joy of seeing them willing to confess CHRIST and give up all for Him; still we sow in faith; the good seed which was sown in my heart was a long time before it began to grow.

FROM MISS TODD.

Yun-nan Fu, Dec. 7th.

The LORD used me last week in saving the life of a dear girl, seventeen years of age, who had taken opium. Her friends seem very grateful; her father-in-law and her husband came to thank us.

Si-ch'uen Province.

FROM MR. SAMUEL CLARKE.

Chen-tu, Jan. 1st.

During the past year there have been five baptisms here, four men and one woman. There have been no deaths or suspensions. Considering what has taken place in the province, I think we have cause for rejoicing. There are also two candidates.

Jan. 26th.—In reference to your proposal that I should undertake to direct the studies in Chinese of the new-comers who are to work in Western China, I think the idea is a good one, and I am willing to do the best I can for them. I think Chen-t'u is a most suitable place for preparatory studies for the five provinces you mention. I daresay we are all prejudiced in favour of the dialect we have happened to learn, but for all that I do not think there is in China a dialect more widely reaching, or one spoken by a greater number of people than the dialect spoken here.

Of the dialects it is most like Pekinese. The people here sometimes remark that I speak Pekinese, I fancy because they detect some difference between my pronunciation and theirs, and because, probably, I use more strictly mandarin expressions than they do. The difference between the dialect of a Hankow man and a native of this province appears to me to consist in this, that the Hankow man does not properly open his mouth; the tones are the same, and what other differences there may be in pronunciation are so slight that English orthography is unequal to expressing them. I have heard Mr. Phelps, who studied in SHEN-SI, and Mr. Beauchamp, who studied in SHAN-SI, and their dialects are substantially the same as this.

In reference to this dialect, it ought also to be borne in mind that SI-CH'UEN is the largest, most thickly populated, and most flourishing province in Western China. SI-CH'UEN men are swarming into the neighbouring provinces of KWEI-CHAU, YUN-NAN, SHEN-SI, and, I fancy, KAN-SUH. This will greatly affect the dialects of these provinces.

I am very glad to hear that so many have agreed to pray for another hundred missionaries. I think every one of us here is making it a matter of prayer. I hope a fair share of the new-comers will be sent to SI-CH'UEN; there is room for the whole hundred to work in this province, but of course we do not hope or ask for the next hundred all to come here.

I am thankful to say we are all well.

Kan-suh Province.

FROM MISS BARCLAY.

Ts'in-chau, Nov. 8th.

The Christians are going on brightly. We began a Chinese prayer-meeting last Wednesday. The natives are asking that they may be used to bring others in. The LORD is working in Ts'in-chau; we are praying that we may not hinder. Last week I was at one place on the other side of the city, where there are several who appear interested in the gospel. I stayed the night with them. We want so much to get more amongst the people. Those who have lately been brought in are mostly those who have been about us a good deal. A visit of an hour or two occasionally is not to be compared to a few days spent in their houses.

We had a very happy Sunday again yesterday; though the weather was not good, we had good meetings. It is so nice to have dear Miss Kinahan with us, and it makes us more free for outside work. We are very happy here. It will be two years next week since I landed in China. *How much I have found out in that time of the goodness and faithfulness of* GOD. *It is quite true one gets to know Him out here in a way one never does at home.* We have some Mohammedan girls spending the day with us, and I must go now and entertain them.

FROM MISS KINAHAN.

Ts'in-chau, Oct. 15th.

I do feel that GOD has led my footsteps here, and that I am in my right niche. My times are in His hand for the present and the future. Praise His dear name! I cannot praise Him enough for all the way he has led and guided and cared for me. I never felt better in my life. I am very very happy here with the two dear sisters (Misses Marston and Barclay), and I trust I may be spared to be useful to them and the work.

Shen-si Province.

FROM MR. CASSELS.

Han-chung, Jan. 18th.

By Mr. Pearce's advice I went to Pao-ning Fu, taking Mr. Studd's luggage on thus far, also silver and letters for Mr. Phelps. I scattered seed at all the places on the way and was so glad to meet with the brethren Phelps and Gray Owen at Pao-ning. I spent two days with them in prayer and consultation. Then I went on to Pa-chau, where I sold books and spent one day. From Pa-chau I still went east to Tung-kiang Hien, where I spent two days and disposed of the rest of my books and tracts.

Having no more books I returned with all speed to Han-chung by Hsi-ho-k'eo, being absent thirty-two days. The whole district is hilly and does not appear populous, but yet there are vast crowds of people found at all the markets, which are held constantly.

Tung-kiang reminded me of Ta-ning Hien (in SHAN-SI), though it is a much larger place. Like Pa-chau and Pao ning, it has water communication with Chung-k'ing. Books sold most readily in the Tung-kiang district, and thus confirmed what was told me that it had been scarcely visited by missionaries. Roman Catholics abound, but they are not favourably regarded. There is a foreign priest at Pa-chau, where, however, a large number of converts have lately "turned their heads," as I was told. Several other places have native priests.

The seed all along the way was sown with much prayer, and I expect to reap in due season; but apart from this I am very glad to have this opportunity of getting an idea of the SI-CH'UEN people and the country. My visit has stirred me up to prayer on behalf of the province. I have great hopes for the work; it is the purpose of our glorious GOD to abolish the idols utterly and to be exalted amongst the heathen. If we, His instruments, do not let, who shall let His blessed purposes?

I am now thankful for an opportunity of being in Han-chung, and hope to profit by a stay here, and by the grace of GOD to get a few weeks of downright hard work at the language.

I am glad to be reminded about the hundred workers for 1887, and will endeavour to unite with our brethren in oneness of purpose and prayer.

FROM MR. HOGG.

Si-gan, Dec. 20th.

I am now entering upon my third month here this visit; so far I have had fairly good health, and have not had any difficulty in remaining. I have been reading Chinese, have preached in the streets in the evenings, have had conversations with individuals about the Gospel, and have made myself more familiar with the city. I have increased the number of my acquaintances too, and I think I have learnt something more of the people, their language, and ways.

I feel thankful that so many are in prayer for Si-gan, and I trust that the LORD will shortly make evident His power here. So far I have not seen any evidence of interest in the gospel, but a little patience and the waste places shall break forth on the right hand and on the left. Praise GOD for the tokens for good at Ts'in-chau.

Shan-si Province.

FROM MR. A. ORR EWING.

T'ai-yüen, Dec. 23rd.

Mr. Sturman and I are living together at the opium refuge (the Memorial Hospital), and, although he of course does all the work, I see a good deal of the patients, and am truly interested in them. They come into our rooms and make themselves quite

at home, and we have asked the LORD for the souls of all the patients; several have been interested in the truth, and one who has all but completed his time is causing us great joy by admitting that he believes in the true doctrine.

There are continual answers to prayer week by week, and I feel sure we shall soon be able to tell of many getting blessing. Among the Christians I am certain there is more health of soul, and this is the first step to better work among the unsaved.

FROM MR. TERRY.

Kwei-hwa-ch'eng, Dec. 21st.

On Tuesday, Nov. 2nd, Bro. T. H. King and I started for Ta-t'ung, and arrived there on Saturday night. We were not able to do much on the road; half the distance is between mountains; one innkeeper bought thirty-two cash worth of books, and Bro. King spoke several times to those gathered in the inns, which were good. After spending a few days at Ta-t'ung, we visited Tso-wei Hien, only 120 *li* to the west. We found the people civil, and willing to listen to our message; we stayed a day and a half, and sold 700 cash worth of books. On the return journey we sold some books at Kao-san. We did not stay long at one time in Ta-t'ung, though the people were very friendly, thinking it better to work the surrounding district, and make that our centre. At one place we had a good sale of Scriptures, although it had been visited by an agent of the British and Foreign Bible Society.

We spent a day among the villages from twelve to twenty *li* south of Ta-t'ung, and I cannot tell you the joy that came to my soul as I looked upon a group of men gathered round one of their number listening attentively while he read aloud a portion of GOD'S word. These poor people had possibly not heard the name of JESUS before.

After this we took a journey east to Tung-ching-chi. This is only a small place, but does a good trade, and has a fair every three days; books went off quickly; we sold 950 cash worth, all we had, and could have sold many more. We spent a Sunday with Mr. Roberts at Kalgan, who was staying thirty-five *li* away. He is a good friend to us, and a great help in the forwarding of letters.

The return home was very cold, and being unable to change silver we had to ride eighty *li* without food.

I left Ta-t'ung for Kwei-hwa-ch'eng on the 13th, and arrived here on the 17th. This is my first journey without another foreigner. The LORD was very good to me, and enabled me to settle satisfactorily with the innkeepers. I sold 120 cash worth of books on the road, and as a rule slept with the Chinese and ate at their table. It is a cause for thanksgiving that we are able to move about with such freedom. This journey affords another proof that China is open to the preachers of CHRIST. It does seem more than ever that the fields are white unto harvest. Oh that many may be led to look upon the vast fields of dark, dark China!

FROM MR. BAGNALL.

P'ing-yang, Dec. 9th.

Mrs. Bagnall and I were at Sih-chau when I wrote last, and I think I told you of my pleasant visit to Ta-ning Hien, and of the happy time spent with Pastor Ch'u. He is indeed a bright, happy, humble Christian. Since returning from Sih-chau, I have paid another pleasant little visit to Hung-t'ung, where Mr. Hoste is now staying with Mr. Stanley Smith; they both seem very happy—full of faith and hope. Mr. Stanley Smith had just returned from a week among the villages near Chao ch'eng, and hopes to follow it up every month. I am indeed thankful for this, as we all feel the dear Christians sadly need sound teaching.

Last evening heard from Mr. and Mrs. Key, who are staying near Ta-ning Hien. It is so good for the poor women to have a lady staying with them for nine or ten days; they were looking forward with much pleasure to Mrs. Key's visit when I was there.

We are getting along pleasantly here, with the exception of one case of persecution at a village. The country work is quiet. There are a few men in the opium refuge, and some interesting cases among the patients. I am holding a nightly Bible-reading after evening prayers, and am much encouraged by the apparent interest shown. Our Sunday services are well attended, and the number of women that come is very cheering.

FROM MR. HOSTE.

Hung-t'ung, Dec. 8th.

We have the custom here of an open door at all hours, so that study is liable to be interrupted. Our dinner hour is *the* time, however; we generally have squads of six or eight, who sit on forms and watch us eat, carrying on conversation freely. There is no doubt it pays, though until one definitely takes it as in the commission, it is apt at times to be exasperating to have one's meal interrupted to give a lesson in geography to someone who wants to have the mysteries of one of Mr. Stanley Smith's wall maps explained to him. It gives grand opportunities for preaching the Gospel, and then a hymn or two, accompanied on the harmonium, fairly sweeps away any lingering prejudice against us, apparently. I doubt not that not a few who have heard the main facts of true religion put before them in a conversational way at this time have taken into their minds and memories a fund of new ideas, which may at any time, through divine power, give life to their souls.

There has been severe trial in connection with the opium refuges of Mr. Hsi; in nearly all there have been deaths, and just now there appears to be a decided aversion on the part of the people to come in.

FROM MR. STANLEY SMITH.

Hung-t'ung, Dec. 8th.

Since I last wrote I have been up to see about the ladies' opium refuge. When they arrive they will find an admirable place awaiting them. You ascend a hill in the town of Hoh-chau; the houses few, nicely open spaces abounding. At the top of the hill you see an unpretending gate large enough to admit a cart. On entering you see a large courtyard, fifty yards by twenty. This is theirs; flanking this on one side are three smaller courtyards—the north the ladies' courtyard; the middle the women's opium refuge; the south yard the men's opium refuge, separated by a wall and entered by a door on another side. The rooms are admirable and numerous. I trust next year there will be a glorious work there. I went to visit one village where there was a young Christian, and six or seven young fellows interested. But was only there at Hoh-chau some three or four days.

Later I started for Chao-ch'eng to go round eleven villages in which there are believers; it was indeed an interesting time. I saw enough indeed to make one's heart rejoice. In two villages we had a family strip the house of idols; it was grand, having worship and praise after abolishing the wretched objects of worship. But the message I felt led to give in every village, as well as the Gospel, was the Lord's coming, telling them it was good for them to turn from idols, and better to serve the living and true God, but don't forget "to wait for His Son from Heaven"—that blessed hope, the glorious appearing of our great GOD and SAVIOUR, JESUS CHRIST. How glorious! "caught up," "for ever with the Lord!" Well may we comfort one another with such words.

In most of these little villages they have now chapels or worship rooms. The blessed work is spreading; it *must*; God is with us, nay more, IN us, and He will work to will and to do His good pleasure, which is to save guilty man.

Arrivals and Departures.

On March 25th.—Mr. and Mrs. HUNT and child reached England, for rest and change.

On April 7th, per P. and O. steamer *Hydaspes*, Mr. and Mrs. ARMSTRONG, Miss KNIGHT, and Miss ELLIS left for the Chefoo school, accompanied by Misses M. E. SCOTT, A. A. MILES, H. JUDD, E. CULVERWELL, L. M. FORTH, and by Miss STEWARDSON, of the Bible Christian Mission.

CHINA'S MILLIONS.

CHINESE EATING HOUSES.

A Retrospect:

The Substance of several Addresses given during a Conference of Missionaries of the China Inland Mission.

BY J. HUDSON TAYLOR.

(*Continued from page* 56.)

ON THE 19th of September, 1853, a little service was held in the stern cabin of the *Dumfries*, which had been secured for me. Then came the parting from my beloved mother, which I can never forget, and which gave me, as well as my dear mother, to understand more fully than ever before the depth of that love to a perishing world that led GOD to give up *His only-begotten Son*. What must He think when He sees His children indifferent to the needs of that wide world for which Christ died!

> "Hearken, O daughter, and consider, and incline thine ear;
> Forget also thine own people, and thy father's house;
> So shall the KING desire thy beauty:
> For He is thy LORD; and worship thou Him."

Praise GOD, the number is ever increasing who are finding out the exceeding joys, the wondrous revelations of His mercies, vouchsafed to those who "follow Him," and emptying themselves leave all in obedience to His great commission.

Our voyage had a rough beginning, but many had promised to remember us in constant prayer. No small comfort was this, for we had scarcely got outside the Mersey when a violent equinoctial gale caught us, and for twelve days we were beating backwards and forwards in the Irish Channel, unable to get out to sea. The gale increased; when we had been out nearly a week, we lay to for a time; but, drifting on a lee coast, were compelled at last to make sail, and endeavour to beat off to windward. The utmost efforts of the captain and crew, however, were unavailing, and on Sunday night, September 25th, we found ourselves drifting into Carnarvon Bay, each tack becoming shorter, until at last we were within about a stone's

throw of the rocks. About this time, as the ship, which had refused to stay, was put round the other way, the Christian captain said to me, "We cannot live half an hour now; what of your call to labour for the LORD in China?" I had previously passed through a time of great conflict, but that was over; and it was a great joy to feel, and to tell him, that I would not for any consideration be in any other position, that I strongly expected to reach China; but if otherwise, at any rate, the MASTER would say it was well that I was found obeying His command.

Within a *few minutes* after wearing ship the captain walked up to the compass, and said to me, "The wind has freed two points; we shall be able to beat out of the bay;" and so we did; and, though the bowsprit was sprung, and the vessel seriously strained, in a few days we got out to sea, and the necessary repairs were so thoroughly effected on board, that our journey to China was, in due time, completed.

One thing was a great trouble to me that night. I was a very young believer, and had not sufficient faith in GOD to see Him in and through the use of means. I had felt it a duty to comply with the earnest wish of my beloved and honoured mother, and for her sake to procure a swimming belt. But in my own soul I felt as if I *could not* simply trust in GOD while I had this swimming belt; and my heart had no rest until on that night, after all hope of being saved was gone, I had given it away. Then I had perfect peace, and, strange to say, put several light things together likely to float at the time we struck, without any thoughts of inconsistency, or any scruple!

I have ever since seen the mistake that I made—a mistake very common in these days, when erroneous teaching on Faith Healing does much harm, misleading as to the purposes of GOD, shaking the faith of some and distressing the minds of many. The use of means ought not to lessen our faith in GOD, and our faith in GOD ought not to hinder our using those means that He has given us for the carrying out of His own purposes.

For years afterwards I always took a swimming belt with me, and never had any trouble about it; for after the storm was over the question was settled through the prayerful study of the Scriptures. GOD gave me then to see my mistake, probably to deliver me from a great deal of trouble on such questions as are even now being raised. When in medical or surgical charge of any case, I have never thought of neglecting to ask GOD's guidance and blessing in the use of appropriate means, or of neglecting to give Him thanks for answered prayer and restored health. But to me it would appear as presumptuous and wrong to neglect the use of those measures which He Himself has put within our reach, as to neglect to use daily food, and suppose that life and health might be maintained by prayer alone when food was refused.

The voyage was a very tedious one. We lost a good deal of time on the Equator from calms, and when finally we reached the Eastern Archipelago (the monsoon being against us, it was needful to take the eastern passage), we were again detained from the same cause. Usually a breeze would spring up soon after sunset, and last until about dawn. The utmost use was made of it, but during the day we lay still, with the sails flapping, often drifting back and losing a good deal of what we had gained during the night.

This happened notably one day when we were in a dangerous position to the north of New Guinea. Saturday night had brought us to a position some thirty miles off the land, but during the Sunday morning service, which was held on deck, I could not fail to notice the captain look troubled and frequently go to the side of the ship. When the service was over I learnt from him the cause—a four knot current was carrying us rapidly towards some sunken reefs, and we were already so near that it seemed improbable that we should get through the afternoon. After dinner the long boat was put out, and all hands endeavoured, without success, to turn the ship's head round from the shore. As we drifted nearer, we could see the natives plainly rushing about the sands, lighting fires here and there. The captain's horn-book informed him that these people were cannibals, so our position was not a little alarming.

After standing together for some time in silence on the deck, the captain said to me, "Well, we have done everything that can be done; we can only await the result." The thought occurred to me, and I replied, "No, there is one thing we have not done yet." "What is it?" he said. I replied, "Four of us on board are Christians" (the carpenter and our coloured steward were Christians, as well as the captain and myself); "let us each retire to his own cabin, and in *agreed prayer* ask the LORD to send immediately a breeze. *He* can as easily send it now as at sunset."

The captain agreed to the proposal. I went and spoke to the other two men, had some united prayer with the carpenter, and we all four retired to wait on GOD. I had a good, but very short, time in prayer, and felt so satisfied that the prayer was heard that I could not continue asking; so very soon

I went on deck again. The first officer, a godless man, was in charge of the deck. I went up to him and asked him to let down the clews or corners of the mainsail (the corners of the sail were drawn up to lessen chafe from the flapping of the sail against the rigging). He asked me, "What would be the good of that?" I told him we had been asking a wind from GOD, that it was coming immediately; and we were so near the reefs by this time that there was not a minute to lose. With a look of incredulity and contempt, he said with an oath that he would rather see a wind than hear of it! But while he was speaking I watched his eye, and followed it up to the royal (topmast) sail, and there, sure enough, the corner of the sail was beginning to tremble in the coming breeze. I said to him, "Don't you *see* the wind is coming! Look at the royal!" "No, it is only a cat's paw," he replied (that is a mere puff of wind). "Cat's paw or not," I rejoined, "pray let down the mainsail, and let us have the benefit of it."

This he was not slow to do: in another minute the heavy tread of the men on the deck brought up the captain from his cabin, to see what was the matter; and, sure enough, the breeze had come. In a very few minutes we were ploughing our way at six or seven knots an hour through the water, and the multitude of naked savages whom we had seen on the beach had no wreckage that night. We did not altogether lose that wind until we passed the Pelew Islands.

So GOD encouraged me, ere landing on China's shores, to bring every variety of need to Him in prayer, and *to expect that he would honour the name of the* LORD JESUS, and give the help which each emergency might require.

"Days of Blessing in Inland China."

MORGAN AND SCOTT, 12, PATERNOSTER BUILDINGS, E.C.

THIS is the title of a book containing an account of the editor's visit to the province of SHAN-SI last year. It includes full verbatim reports of the special meetings held at T'ai-yuen, most of the addresses having been revised by the speakers. An abridged account of these meetings was given in our December number last year.

The testimonies of the native speakers at the Hung-t'ung, P'ing-yang, and Hsi-ts'un conferences are also given, much as reported in the January number of CHINA'S MILLIONS, together with additional matter and later intelligence. An instructive account of the whole province, taken from Dr. Wells Williams' "Middle Kingdom," is appended; and the whole is made more interesting and intelligible by a valuable map of South SHAN-SI, and a plan of the villages and towns of the Hung-tung and Ch'au-cheng circuits, under the care of Mr. Stanley P. Smith and Mr. D. E. Hoste. It can be procured at our office, 4, Pyrland Road, N., price 1s. 6d., or through any bookseller.

"China's Spiritual Need and Claims—Seventh Edition."

MORGAN AND SCOTT, 12, PATERNOSTER BUILDINGS, E.C.

THE shilling edition of this book was out of print for some time. It can now be had either through our publishers or from our office. Quantities will be supplied at a reduced price to any friends who will aid in its circulation, on application at 4, Pyrland Road, N.

Sorrow in T'ai-yuen Fu, Shan-si Province.

FROM DR. EDWARDS.

T'AI-YUEN FU, *February 14th.*—Do you remember that in 1884 you gave us each a card with that verse, "The Christian's desire?"

> LORD JESUS, make Thyself to me
> A living, bright reality;
> More present to faith's vision keen
> Than any earthly object seen;
> More dear, more intimately nigh,
> Than e'en the sweetest earthly tie.

For some year or more our copy has hung in a place where I see it every day when at home, and I have been able to make it my constant prayer. You know full well how frequently the LORD JESUS uses means for granting our requests of which we should never have thought, so it has been in our case, for in the sorrow recently come to us I have learnt far more of the LORD JESUS than I knew before.

As the old (Chinese) year drew to a close, we looked forward to the New Year holidays as a time when we should enjoy a little rest. On the last day of the year, however, our darling boy took ill, and on the second day of the New Year (January 25th) a rash appeared, which we thought and hoped would be chicken-pox, but it turned out to be small-pox. My wife and I nursed him, and hoped and hoped for his recovery until Friday last, 11th inst., when the LORD came and took our dear babe to

Himself. Since our SAVIOUR wanted him we would willingly and without murmuring part with him, but his going has left a terrible blank, and our hearts ache.

GOD has graciously revealed Himself to us in the midst of this sorrow, as "the Father of mercies and the GOD of all comfort" as never before, and we look for further blessings. Many of the Chinese about us feel the loss, too; and we do pray that the death of our little Henry may be the means of the salvation of some. We know we shall have your prayers and sympathy.

A little Chinese girl, aged five, whom we have here, took the disease at the same time as our dear baby, but has had a mild attack, and is doing well.

Miss Broomhall was taken ill about twelve days after our baby, but has the disease in a very modified form. To-day is only the sixth day of the rash, and already the spots are drying up. She is doing remarkably well.

[We learn by telegram from T'ai yüen, dated April 16th, that all were then well.—ED. *C. M.*]

Prayer answered in T'ai-yuen Fu.

FROM MR. STURMAN.

THE PRAYER for blessing on the work in this city at the T'ai-yuen Conference, and the continued prayer since, have been cheeringly answered. Our readers will remember that in our February number Dr. Edwards mentioned that at an early morning prayer meeting Mr. Orr Ewing prayed (on September 26th) that at least one soul might be given them that day, and that in the afternoon Miss Broomhall's little maid told her she had decided to be a disciple of the LORD JESUS. On October 29th Miss Broomhall wrote of three other old schoolgirls, and of two women who were attenders of the Sunday services, confessing Christ. In our last number Mr. Orr Ewing speaks of answers to prayer week by week, of our patients in the refuge for curing opium-smokers professing faith in CHRIST, and of several interested in the truth. The following extracts from Mr. Sturman's letters show the answers are still coming. Let us continue to pray in faith; there is much more to follow.

T'AI-YUEN, *January 19th.*—We heard from Mr. Stevenson about the request for a hundred new missionaries, and very gladly do we all join daily in the prayer.

I am sure you will be delighted to hear of blessing in the Opium Refuge. One man, a mason, has come out and confessed CHRIST. Praise GOD! Last Sunday I had just returned from school, and was feeling a little downcast, because of the seeming hardness of the hearts of those to whom I had been speaking. I went to the LORD with it; a few minutes after this man came and looked in at my window. I asked him in, and, as soon as he was seated, I said to him, "Why do you not give your heart to GOD and let Him hereafter be your MASTER?" And he replied, "That is just what I wanted to tell you; I have done it, and I believe fully in JESUS," he said, with great stress.

I could not help saying, "Praise GOD!" and then went on to talk with him. After a little while he said, "But my heart is not happy." I asked why. He said, "You know I have a brother and mother at home: they do not know about JESUS; and you say they can only get to heaven by faith in Him; how could I be happy and see them in hell?" "Well," I said, "you must go home now and tell them what you know, and we will pray for your family, and the LORD may lead them also to believe." He was delighted about this, and said "My brother is religious and recites prayers every night; if only he would put that hot heart on this Gospel (taking up my New Testament) that would be good!"

He asked many questions about working on Sunday, and other things, which a man who had not thought a good deal would not have troubled about; but he wanted teaching the LORD'S will, and seemed anxious to do it. He has gone home now full of joy, and one of the last things he said was, "My brother smokes opium; pray that he may also come here; then you can teach him, and I can teach my mother at home." The LORD keep him bright.

On Saturday last had a most interesting man in. He came once before, and seemed very much interested; but one could not make him feel the real need of a SAVIOUR. He took away a New Testament, and now there are only a few chapters in Revelation that he has not read. He was here fully two hours; said he always prayed to Buddha, and on one occasion, when almost dying, Buddha "appeared to me, and I was instantly healed." He wanted to have CHRIST and Buddha, and for a long time was proof against all I could say. At last I said, "Have you a son?" He said, "Yes." "Well, now," I said, "if your son came in here and honoured me as his father, and took no notice of you, how should you like it? Would it be right or wrong?" "Ah," he said, lifting both hands, "that is right. I see it now; it is wrong to worship a man (for he admitted Buddha was only such) and forget the FATHER of all. I will never worship again any but GOD." Then we had a most interesting conversation, and had prayer together before he left. The LORD lead him clearly out into the true light. This is two since last mail upon whose hearts the SPIRIT is surely working. Praise the LORD!

February 7th.—I am sure you will be interested to hear of our trip to the south, and of the LORD'S blessing by the way. I think I told you in my last that Mr. Orr Ewing and I proposed going to Sih-chau during the time the Opium Refuge was closed. We left accordingly on January 20th, but had not gone far when Mr. Orr Ewing's horse became lame, and it was with difficulty we got him to Fen-chau Fu.

On Friday we left for Shao-i Hien to visit a man who had been a patient. We spent the evening with him, and it was interesting to find him with his New Testament and hymn-book. Though the family were there, he said several times that he was trusting the LORD, but we did not like to see the idols about. I trust that he will come clearly out. He pressed us to stay for a few days and teach him, but we were unable.

On Saturday we left for the village where the Chris-

tians are, that we might spend Sunday with them. They gave us a royal welcome. On Saturday we had a little gathering, and another on Sunday morning. In the afternoon we went to a village five *li* distant, where two other Christians were living; we had a very refreshing time there, and returned to the first village for evening service. The LORD gave me great liberty in preaching, especially on the subject of His second coming. Oh, how those dear people's faces beamed as they heard this precious truth, probably for the first time: we had real blessing.

The eldest son of the family where we stayed, a man of thirty, confessed his decision to follow the LORD JESUS, after the evening service. We intended leaving very early in the morning, but they were before us, and we had another gathering early before leaving. They besought us to spend a few days there, but we were bound to leave, so they followed us out, and parted with us in tears. It did one good to see such love. Poor people, one feels how much one would enjoy a month with them, to lead them on to know the LORD, for really they are very, very ignorant, though sincere, I feel sure.

On our way home, while taking dinner at Hü-k'eo Hien, a man brought two gospels to be explained. He listened most attentively until we had to leave, really seeming anxious to learn of the LORD. He gave me his card.

AT T'AI-YUEN FU.

The first to welcome me home was the man who was converted in the Refuge. He has had some trials during the New Year's festivities, but has been kept, and is full of joy in the LORD. He asked me if I would come to his house and preach if he collected the people. They all know, he said, that I worship the LORD, but I know so little that I can tell them. I like so much his earnestness about the souls of others.

Yesterday, after the afternoon service, four of the men confessed faith in the LORD. We do praise GOD for this. One who is sick prayed with Mr. Orr Ewing after some little conversation. The LORD is with us, there is no doubt about that, and we are crying to Him to help us in laying hold of the promises. We continue praying daily for the hundred workers.

Circular Letter.

FROM THE REV. J. W. STEVENSON TO THE MEMBERS OF THE C.I.M. IN CHINA.

SHANGHAI, *March 23rd*, 1887.—There has never been a time in the history of the Mission when a call to prayer was more appropriate than it is now, and I am sure you will all be glad to be reminded of our day of united fasting and prayer on May 26th.

This year promises to be one of great progress and blessing. We have indeed much to praise GOD for. It has been a delightful experience for me, on coming into closer relationship with many of you, during the last year, to find such a happy, devoted, and united spirit prevailing. I was prepared for a good deal, but my expectations in this respect have been far exceeded, upon every remembrance of which I thank GOD. The LORD has poured out upon us a spirit of prayer and expectation in a large measure; and He is giving us, from time to time, very manifest and unmistakable tokens that He is with us. The hundred new workers for whom we are praying are surely coming, and this movement is destined to play no small part in the development of GOD'S work in this land. Let us "continue steadfastly in prayer" that GOD will make the coming out of so many fresh workers in one year a means of great blessing at home as well as here.

In looking over the field, the prospects never were so bright as to-day, and we ought to bless GOD for the abundant opportunities and the many open doors. Still, on the other hand, we must all feel deeply humiliated at our lack of love to CHRIST and consequent indifference to the eternal welfare of the multitudes by whom we are surrounded; golden opportunities have often passed, and we have not done what otherwise we might have accomplished. On our day of fasting and prayer let there be special humiliation for the sins and the failures of each other, and of the Mission as a whole; for it is evident that, with our magnificent advantages and opportunities, we ought to have accomplished far more. Let us pray specially, that, in *every* station, during the coming mission year, souls may be saved—*a great many*.

The LORD JESUS says, "Come ye after me, and I will make you to become fishers of men." Our one object in being in China to-day is TO GET MEN AND WOMEN SAVED; and this object the devil and all his hosts are straining every nerve to thwart. The people around us are *pre-occupied*. They are taken up with the things of the world; yet they are rebels against GOD, and they are condemned already to everlasting death. We are come to disturb this peace in the name of the LORD OF HOSTS. They are taken up with the things of this life, but we must secure their attention, not to us as foreigners, but to the needs of their own souls, and to the claims of GOD upon their allegiance. We must talk to them publicly, in the streets, in our preaching-halls, of their own sin, and ingratitude; of judgment, hell, and heaven; of the love of GOD; of the voluntary sufferings of CHRIST endured on their behalf. We must personally press home the truth on them as individuals, not merely as discussing some abstract doctrine, but as a matter of vital interest to *them*. We must, *ex cathedra*, warn them to flee from the wrath to come, speaking as those having authority and not as their own scribes, and their conscience will endorse the truth of our words. "For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they may be without excuse." *We must not rest satisfied until the soul submits to God.* But "who is sufficient for these things?" Not we, verily; but the power of GOD manifest in our mortal bodies is sufficient.

Beloved fellow-labourers, let us labour in prayer for *the full manifestation of this power* in each member of the CHINA INLAND MISSION. I take the liberty of quoting the published testimony of the well-known and honoured D. L. Moody in reference to this point:—

"I can myself go back twelve years, and remember two holy women who used to come to my meetings. It was delightful to see them there. When I began to preach I could tell by the expression of their faces that they were praying for me. At the close of the Sabbath meeting they would say to me, 'We have been praying for you.' I said, 'Why don't you pray for the people?' They answered, '*You need the power.*' '*I* need the power!' I said to myself; 'why, I thought I had power.' I had a large Sabbath school, and the largest congregation in Chicago. There were conversions at the time. I was in

a sense satisfied. But right on these two godly women kept praying for me, and their earnest talk about 'Anointing for special service' set me thinking.

"I asked them to come and talk with me, and we got down on our knees. They poured out their hearts that I might receive an anointing from the HOLY SPIRIT, and there came a great hunger into my soul. I did not know what it was. I began to cry to GOD as I never did before. The hunger increased. I really felt that I did not want to live any longer if I could not have this power for service. Then came the Chicago fire, and I was burnt out of house and home at two o'clock in the morning. This did not so much affect me; my heart was full of the yearning for divine power. I was to go on a special mission to raise funds for the homeless, but my heart was not in the work. I could not appeal. I was crying all the time that GOD would fill me with His SPIRIT.

"Well, one day, in the city of New York—oh, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say GOD then revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. I did not present any new truths. The sermons were not different. And yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you would give me all Glasgow—it would be as the small dust of the balance."

GOD'S victories are not to be won by our wisdom or might, but by His SPIRIT. To all who yield themselves wholly and unreservedly to CHRIST the word comes, "Fear not, only believe." "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the FATHER."

Tidings from South Shan-si.

THOUGH the first extract from the Rev. B. Bagnall is not very recent we give it, with other short extracts, for the sake of completeness. It will be noted that the spreading of the work requires constant additions to the number of unpaid Church officers; and we find suitable men are raised up by GOD, in answer to prayer, as they are needed. The great HEAD of the Church still gives "gifts unto men."

FROM THE REV. B. BAGNALL, OF P'ING-YANG FU.

The first half-yearly Conference I attended was a very refreshing time. The meetings, both devotional and for business, were good, and a most desirable tone seemed to pervade.

Twelve candidates for baptism were examined, but six evidently needed further instruction, and so only six were received: three men and three women. Two of the latter were over sixty years of age. Those not received at this time were dealt with very gently by Pastor Hsi, and seemed to thoroughly understand why they were requested to wait, and were quite willing to do so. Measures have been taken to have them visited frequently. They live a short distance from here (quite an easy walk), and Mr. Cassel's and Mr. Hoste's teachers have both expressed a willingness to visit them occasionally. This will be a good thing for themselves.

BAPTISM OF SIX CANDIDATES.

On the Sunday morning, at seven o'clock, Pastor Hsi conducted the morning prayers, giving a very striking and suitable address. At 10.30 I took the service. Soon after noon I conducted another short service, and baptised the six accepted candidates. At 2 p.m. we all dined, the men in one courtyard and the women in the other; and at 3.30 Mr. Stanley Smith conducted a Gospel service, as not a few outsiders had come in. In the evening Pastor Hsi administered the Lord's Supper, and we all enjoyed a profitable and solemn time.

On Monday morning before the friends began to depart, we had a service, and afterwards gave the right hand of fellowship to two additional deacons who had been chosen for some villages.

What a delightful specimen of a Christian Mr. Hsi is! I do praise the LORD for all the way He has led me, and desire to be made just such as the LORD can use.

P'ing-yang, Dec. 30th.—I was very glad to hear of the arrival of Miss Stevens at T'ai-yüen. I am sure Miss Broomhall would give her a hearty welcome. We are very glad, too, to receive Mr. Robertson, and like him exceedingly. Miss Reuter and Miss Jacobsen seem admirably suited for the work at Hoh-chau.

Jan. 27th.—We have just had a day of fasting and prayer; a very precious time indeed. It was a good opportunity, as we have Misses Reuter and Jacobsen from Hoh-chau, and Messrs. Stanley Smith and Hoste from Hung-t'ung, spending a few days at P'ing-yang. We have enjoyed the fellowship exceedingly. The ladies spend a day or two at Pastor Hsi's home, and then return to Hoh-chau, where they seem to have much encouragement already.

We all feel that we have so much to praise the LORD for, and do thank His holy name for the outlook for the future. We are beginning the year with great hopes, and do desire to be made and kept very humble and faithful.

FROM MR. WILLIAM KEY, OF SIH-CHAU.

SIH-CHAU, *December 24th.*—Before now you will have heard of our safe arrival at Sih-chau. We had rather a rough journey owing to the bad roads, but through the LORD'S goodness we reached here with no further mishap than having some of our boxes thrown into the water and some of the contents destroyed.

The Sunday was spent at a village thirty *li* beyond Fen-chau. There was no proper inn, but we were comfortably put up by a family in the village, and had many visitors, all very friendly, who listened to our message. One man from HO-NAN was specially interested. I gave him a copy of some tracts I had with me, and he said he was going home soon and would get a block cut, and circulate the tracts among his friends.

Several times on the way we stayed at private houses, and everywhere were treated kindly; in some we were

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invited to stay a few days. Mrs. Key enjoyed the journey very much, especially the last two or three days among the hills, which remind one so much of home.

On arriving at Sih-chau I thought it better not to enter by the north gate, as we should have to pass through the city, so we went round by the south. But by the time we got in the news had spread, and the whole city was gathered at the door ; however, they were very quiet, and after a few kind words, with an invitation to come again to-morrow, they gradually dispersed.

GREAT CURIOSITY.

For a few weeks we had a continual stream of visitors, both men and women. Of course, they mostly came out of curiosity, but we made them all welcome, and now have found an opening into some of their homes. Mrs. Key tried to start a class for women on Sunday, but as yet she has not succeeded. I think if a class were started in some of their homes it would succeed better.

THIRTY NEW CONVERTS.

Soon after we came we were cheered by a visit from Mr. and Mrs. Bagnall. During their stay, Mr. Bagnall and I visited Ta-ning, and spent the Sunday at Sang-o. We found Pastor Ch'u bright and rejoicing in the LORD. He had stayed about a month with the Hsiao-i Christians, and got great blessing. He visited all the villages round, and brought back over thirty names as inquirers. The old man Li, who put us up during our visit, accompanied him and brought their first donation for the work—1800 cash.

Mrs. Key and I have just returned from a visit to Ta-ning. We spent a very happy fortnight with the Christians, visiting seven villages in which we found converts, who were very poor but very pleased to receive us, and did all in their power to make us comfortable. Once or twice we were rather packed at night—six or seven on the brick bed. We had good meetings ; while Mrs. Key was having a meeting with women, Pastor Ch'u and I would hold one next door with the men. We had quite a hallelujah time. The LORD is indeed working amongst the villagers, and before long we expect many more will be added to the church.

Mr. Yang has had to pass through a severe trial ; he has lately lost his wife and a grown-up daughter ; in the spring he had his child carried off by a wolf. Poor man ! he seems to feel it very much.

SEVERE TRIALS.

At Pu Hien a literary man has been converted, and has opened an opium refuge. Another has been opened at K'o-shih, a small town between Hoh-chau and this place. Here we have had several cases of opium poisoning. The evening we returned from Ta-ning we had a case, and next day the husband came with a basket of vegetables as a present. The other day a man brought us a few eggs in return for some medicine given for his wife. Thus we are gaining the confidence of the people and finding open doors among them.

FROM MRS. KEY.

MR. KEY has told you a little about our sixteen days' visit to Ta-ning and the villages. Such a happy soul-refreshing time we had ! I shall not soon forget it. We took up our abode at Pastor Ch'u's home, and had the cave that is daily used as the place of worship, and I must say it was the cleanest and brightest cave of all the eight villages we visited. It is hung round with text-scrolls ; tracts, too, are pasted up, and a number of Mrs. Grimke's text-cards. The table has a curtain hung round, and on it were a pile of testaments and hymn-books ; just behind where Mr. Ch'u stands to preach is hung an English photo of Mr. Cassels. They all speak so warmly of him, and I might safely say that at every time of worship some one prayed for him. It was quite touching to hear them.

PRAYER FOR AN UNBELIEVING HUSBAND.

Mr. Ch'u's village is forty *li* from Ta-ning. There are a number of Christians, more women, I think, than men. The husbands of two women who have been baptized are not favourable to the Gospel, and oppose their wives very much for becoming believers. One of them ill-treats his wife shamefully for attending worship ; she is a very bright, humble, constant follower of JESUS. She asked him one day if she could invite me to come and have a meal with her as he was going into Ta-ning. He said she might please herself, so I went to her clean cave. She thought it was a great deal for him to let me come, and we spent a happy time in prayer to GOD, she pouring out her heart that he might soon be turned to love and serve the true GOD. She has three married sisters living in the same compound, who came in. Two of them, I believe, are not far from the Kingdom. Altogether we had a very happy afternoon.

A DAY OF BLESSING.

The Sabbath was a profitable time. Mr. Ch'u took the morning service, when quite a number of men came from distant villages, and with the men and women of the place quite filled the cave. All listened attentively and joined most heartily in the singing.

In the afternoon I had the women and a number of children, some of whom quite reminded me of Sunday-school children at home. The priest who was brought to a knowledge of the truth at the same time as Mr. Ch'u has two little boys, bright little fellows, who sing the hymns and answer Scripture questions better than many of a like age at home.

Mr. Key took the evening service, when quite a number of the other villagers stayed. This, I believe, is customary ; they are put up for the night in the chapel and Mr. Ch'u sees that they have food.

MORE DISTANT VILLAGES.

On Monday morning we set off to a village five *li* distant and spent a profitable time. Next morning went to another Christian home, five *li* in the opposite direction, where a man lived who had twice spent several days with us in Sih-chau while selling his cotton. He was just the same at home as with us, and it was nice to hear how kindly he spoke to his wife, and helped her to prepare dinner for us. Only the day before his sister had been buried, who had poisoned herself with opium. His wife and friends are very much opposed to him, and to the Gospel ; she listened very attentively while Mr. Key spoke to a number of men who had gathered.

We trust the seed sown in that village may soon take root, and spring up ; we believe the HOLY SPIRIT is working, for only a little time ago, when Pastor Ch'u and another Christian came to preach, the people treated them very rudely, and threatened to stone them.

A HARD CLIMB.

Next morning we accompanied the pastor to the villages among the hills, he taking his two donkeys to carry the bedding, and that I might ride—such heights we had to climb ; the poor animals had to strain every muscle, and I almost regretted having gone, but on

reaching the Christians, and getting some of the glow from their warm hearts, the fatigue of climbing was soon forgotten; they were *hungering* to hear more of the blessed Gospel. We visited three villages, in each of which there were several true followers of the LORD JESUS, who have regular worship amongst themselves, their neighbours coming in and joining them. The evening meetings were quite crowded, and several seemed truly interested, and asked many questions; indeed they would scarcely retire for the night, and came early next morning, that they might join in worship before we left.

In the second village there are one or two women who have been baptised, and their profession is not hid in a corner; they are such real, warm-hearted Christians. I believe several of the other women are Christians, four of them took part in our women's meeting; the cave was quite full, and we had a time, I believe, of true blessing. My own soul was very much refreshed and encouraged.

PASTOR CH'U.

Pastor Ch'u was very bright; his whole conversation in all the homes was CHRIST crucified, our SAVIOUR, because we are sinners; he has such tact with the people, and has a kind word for everybody. How easy it is to see that the evangelisation of China depends mostly on the natives, by the power of the HOLY GHOST. He told us he could not keep his mouth closed, because the LORD had unloosed his tongue. This is no passing zeal, for last year he was severely beaten by the Yamen officials for not worshipping in the temple. Now he is praying for all his own village, and believes that they will yet be worshipping the true GOD in the village temple.

We returned to his home for a few days after spending four days amongst the hill Christians. Mr. Key has made arrangements for the opening of a

DAY SCHOOL,

which had been spoken of before. Many of the parents seemed pleased, and a few of the men are giving their time to repairing the two caves for it. We expect it will be self-supporting in a short time; they are all very poor people, having very little money among them, but they said that the teacher should have plenty of food, as they all have a little piece of land, which they cultivate for the support of their own families. The teacher is a tested Christian, and they as well as we are trusting for good results from his teaching in the homes of the unconverted neighbours.

We left our friends, very much cheered with many invitations to come again soon; we could not pass the home of warm friends in a small village about ten *li* from Ta-ning, for four of the men were out hailing us to stop, and putting sand on the frozen river for us to cross. Mr. Ch'u having gone on in front came back, saying that they would not hear of our only spending an hour with them.

CLOSE QUARTERS.

There is a very large household, and one was apt to wonder where they could possibly all put up at night. There were six of us on the brick bed where I slept, and the one Mr. Key shared had ten. We had large gatherings in the evening. The old mother is, I believe, a Christian —a very nice old lady she is. The eldest son opened an opium refuge and is doing a good work. I believe he had six or seven patients in when we were there.

We came into Ta-ning next morning, but spent only a few hours, as the letter-carrier was due at home and we did not wish to detain him. About thirty *li* from home we met him, so we finished our trip with quite a feast over our home mail.

FROM MISS REUTER.

HOH-CHAU, *Jan. 1st.*—Sometimes I cannot but say to myself, How strange, how wonderful, that GOD has given us just the desires of our hearts. We prayed that we might not be sent to T'ai-yüen Fu, but that we two might go to a place alone, and we have got our petition. It is not a thing to wonder at, because "He will make the place of His feet glorious," and it was on our knees at His feet that we rejoiced, knowing that our prayers would be answered. The place of His feet was and is glorious.

The Sunday before we arrived here, as we rested on the top of the high hill, I was greatly blessed through reading 2 Chron. xxii. The LORD said to me, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but GOD'S. To-morrow go ye down against them (we expected to be in Hoh-chau the next day), for the LORD will be with you." My words were from my heart, "We have no might, neither know we what to do, but our eyes are upon Thee." And His answer was, "Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the LORD with you."

As you will see from my diary, Mr. Hsi has invited us to his home for a month. We do not care much to go away, but it will not be waste time, as we shall be among natives—I mean for the sake of the language.

We live in Chinese style: Mrs. Liu takes her food with us. It is a great help to us to have her. Several very nice women have been to see us. Our first visit was made yesterday; many women came.

FROM MR. HOSTE.

HUNG-T'UNG, *Jan. 6th.*—There are inquirers, some of them giving every indication of being true; backsliders, too, have been returning. This is specially the case at a village twenty *li* from here, where three or four years ago there were some seventy worshippers, when, owing to some misunderstanding, the whole were scattered. Now, however, Mr. Fan the elder is there, and men are being cured again of their opium. I was there about a fortnight ago, and had some fifteen or twenty at worship, including two women. Old Mr. Sung and the brethren at P'ing-yang seemed very well, and brighter than when I last saw them. They are getting a good number of men in to break off opium, as also at P'u Hien, a town about two-thirds of the way from P'ing-yang to Sih-chau.

I had a happy time visiting Hoh-chau, and two villages distant ten and twenty *li* respectively, where there are some dozen worshippers of GOD. The opium refuge there is prospering; there were eight or nine men in; all were doing well, and not suffering from sickness, though one man had been in the habit of smoking half an ounce a day.

A number of men have decided, when the new year is over, to come and break off their opium, seeing that this man is doing so, and not suffering; he was born without one arm, and old Mr. Sung, the ladies' teacher, on seeing this, at once felt that he would be preserved from suffering, in being cured, because the LORD was, when on earth, so kind to the sick and deformed.

On leaving Hoh-chau, I went over the hills on the

west of the Fen river, where there are some four or five villages, with Christians in them in groups of from twelve to quite a single family. They are all very poor, but most hospitable, and pleased to see one.

Blessing in Yang-chau, Kiang-su Province.

FROM THE REV. J. McCARTHY.

MARCH 14*th*, 1887.—We have just had two splendid days, and yet there is more, far more to follow. This morning I had a prayer-meeting between six and seven with our native brethren and sisters. I told them that we were going to have a special season of fasting and prayer ourselves, and that if any of them liked to join us at morning prayer I would fix the time so as to suit them.

Six o'clock was found the most convenient hour; nearly all were present; we had a good time. We had English worship afterwards, when we sat at the feet of JESUS, and He taught us and led us by His SPIRIT to claim the power that wrought such wonders through Paul. Why not? There is now the same power that wrought at Pentecost, and for us, too, to the glory of GOD.

In the afternoon we had a baptism; a dear young fellow, in a chapel packed full of men and women, stated publicly his desire to profess faith in JESUS CHRIST, and serve Him till his death; it was such a joy to baptise him. We had preaching I suppose for quite two hours. Most, of course, came there only out of curiosity, but they heard the good old Gospel, two or three natives giving their testimony. Our sisters had rooms full of women for an hour afterwards.

But the best wine was kept to the end. To-night we have had a consecration meeting, for which I shall always thank the LORD. The pastor was more stirred up than I have ever known him; and prayer for two others was most evidently answered in their *own prayers* for *themselves*. One good brother whom we were rather afraid was suffering from covetousness asked me after the meeting to order three dols. worth of books needed for the chapel. Don't you like something practical? All the forms in the chapel that needed it were mended the other day, free too. This is the kind of thing one likes to see. A couple of the members brought me a dollar, half of which was for books to be given to a man who has some time on his hands to sell, and the other half for his travelling expenses. When the SPIRIT of the LORD comes in, money, or time, or anything else, can all be freely given to the blessed Master.

We unitedly came to the conclusion to-night that we and all we have and are belong to the LORD JESUS, and that we intend to be honest and let Him have His own. We had the cleansing of the Temple for our subject, and there was a good deal of heart-searching work.

Your prayers are being answered, you see. More and more to follow.

FROM MISS C. MURRAY.

YANG-CHAU, *February 26th*.—When Mr. Taylor was here in November, he spoke to me of his intention to remove the Gan-k'ing girls' school to Yang-chau, and asked me to take the charge of it. I had had the neglected, ignorant girls of China much laid on my heart, and I thought of the promise, "My GOD shall supply all your need," and accepted thankfully the work He had given.

In December Mr. McCarthy brought the girls from Gan-k'ing, having made every arrangement for their accommodation and comfort. Mr. Taylor appointed Miss J. Webb, from Che-foo, to be my assisant in the school-work. For the first few weeks Miss Davis, who is interested in the work, assisted me in many ways. Miss Say, another of the sisters in the training home, was very kind and helpful in coming to visit and minister to some of the children who were unwell. Miss Webb has been with me now more than a month, and I thank GOD for sending one so well qualified for this work; having been engaged in work among children in Miss McPherson's homes in London, she has had valuable experience.

Mr. McCarthy has engaged a Chinese Christian teacher for them; he is a good teacher as well as a good man, strict yet kind, and much interested in the children. In the forenoon the girls have lessons in writing and learning the characters. In the afternoon Miss Webb or I have sewing, Bible, or singing classes with them. There are at present twenty-three in the school—eight senior between the ages of twelve and sixteen, eight junior between nine and twelve, and seven little ones between five and nine. Each little one is under the care of one of the senior girls, who sleeps with her, helps her to dress, makes and mends her clothes, etc. The senior girls take turns weekly to have evening prayers with the little ones, and I have been interested in hearing them singing their hymns, and seeing them listen attentively to a short Bible lesson, and then all join in prayer. I take prayers with the older girls, the pastor's wife assisting me.

The ten eldest are members of the church. It is our earnest prayer and hope that the HOLY SPIRIT may work in the hearts of every one of these dear girls, that they may all love CHRIST much, and be His servants in this land. We feel the power of the enemy; he does actively seek to hinder us; disobedience, anger, and sullenness in them have often given us much pain, and we have earnestly to pray for wisdom and courage to deal with their faults. We see improvement in their conduct which makes us thankful. The girls are all in good health, with the exception of two or three of the little ones, who have a skin disease in the head that requires treatment every day, which Miss Webb undertakes.

FROM MISS LILY WEBB.

Yang-chau, March 3rd.—I do thank GOD for the progress of the work here. The meetings are entirely different from what they were a year ago. Last night, just at an ordinary evening meeting, there were upwards of forty men and a great number of strangers; they sat and listened so well all the time. Now the evangelist is away, Mr. McCarthy preaches in the chapel every afternoon and has very good times with the people. I know how you are praying, and I believe the LORD is going to send the blessing in showers on this place. I have had good opportunities of speaking to the women, and have been more helped than ever before.

FROM MISS C. P. CLARK.

YANG-CHAU, *Jan. 15th.*—To-day has been set apart for prayer and fasting. Mr. McCarthy is with us. He brought Miss Webb two days ago, and she is settling into the school work. Miss Say and Miss Fausset are to go soon to Ts'ing-kiang-p'u for a little while, and are looking forward to it with great pleasure. I am delighted to be able to give you splendid news of our dear sister, Miss M. Murray; she really is quite well. I believe it is not temporary, but that the LORD has answered the prayer of faith, and given her the health which she will so much need for the coming work.

I believe Mr. McCarthy's visit will be a real help to the native Christians; the meetings are getting warmer, the prayers shorter and more to the point, and the young men are being taught in a way to which they are not accustomed.

February 23rd, 1887.—We are all so full of praise for what we have seen and heard this evening. First, I must tell you that the enemy has been doing all in his power to prevent our prayer for souls being answered, and for several weeks, if we had been trusting appearances instead of the LORD, our faith would have had *nothing* to cling to.

But lately we have had signs that GOD is working. In the afternoons there have been more men than usual in the chapel to hear the Gospel, and Pastor Wang has been encouraged by the interest they have shown. Some of them have come almost every evening to family prayer, and we have been specially thankful for the earnest attention of one intelligent man.

The prayer-meetings have been warmer too, and it has been clear that some of the old members are being stirred up. Last Monday evening we felt the SPIRIT'S power in our meeting very much, and *knew* that soul-saving work was being done, as Mr. McCarthy pressed home the truth that all who trusted JESUS might that night be saved

This evening Mr. McCarthy told the story of his own conversion, and asked any others who would like to bear testimony to do the same. Mr. Han and the evangelist both responded. Afterwards Mr. McCarthy asked any who really wanted to be saved to-night, and would like to be prayed for, to stand. To our great joy, three men stood up, among them the one I mentioned just now, and earnest prayer was offered for them.

When the meeting was over, our cook was asked why he did not stand. (We have had reason to believe for some little time that the LORD is drawing him to Himself.) He said it was because he already knew that his sins are forgiven, and that the peace which he has in his heart is the proof of it.

So here are *four* to begin with—our earnest of the full blessing that is certainly coming. We are not at all more sure than we were before that GOD is going to do for us all we are claiming, and *more*; but it is delightful to *see* so clearly the beginning of the answer to our prayers, and I am sure, when you know of it, you will praise our gracious FATHER as much as we do.

March 6th.—The LORD has given me such joy in the classes with the Christian women and lads, as well as in taking morning prayers with the servants, and in visiting and receiving women, though all was done *very* imperfectly.

Tidings from Scattered Workers.

Kiang-si Province.

FROM MRS. HERBERT TAYLOR.

We have had beautiful weather these last few days, and have been enjoying the delicious fresh air on these hills. Miss Tapscott and I went for a short walk while Herbert was in the shop on the street preaching this afternoon. We were admiring the high hills away in the distance with the snow upon them; Li-shan (5,600 feet) is grand just now.

FROM MR. HUDSON BROOMHALL.

Ta-ku-t'ang, March 3rd.

How you would rejoice to see them at home, and how I should, but I would much rather be here. More thankful am I than ever that the LORD led me to China.

We have, in answer to prayer, got a shop on the street for preaching in, and I go down every day, unless Herbert gives me a holiday, which he has done two or three times. I have had a little opposition by about thirty boys and three or four men, but I think it has most of it ceased, and I am looking for blessing.

FROM MISS M. HUDSON TAYLOR.

Ta-ku-t'ang, March 24th.—On Saturday I had about fifty women and children, and the same number on Sunday and all this week. I have had women coming at all hours, from eleven in the morning until half-past five in the afternoon.

On Sunday morning I had a nice time with the women. We commenced our service as usual at eleven a.m. in the chapel—our breakfast-room—but soon the room was full, and still the people kept on coming, so Hudson [Broomhall] proposed that I should have a service with the women upstairs. I had thirty women and about twenty children and young girls; downstairs there must have been quite seventy. I made all the children sit down on the floor, but still we had not nearly enough seats for all the women, and a good many had to stand.

Of course, being called upon unexpectedly, I had nothing prepared, so I just took for my subject the Prodigal Son. There was quite breathless attention as I told the story and explained it. I did so realise the LORD'S presence. I had not to stop to think for a word or a sentence, but just spoke what I had given me; and, afterwards, without my asking them, the women told me that they understood nearly all I said. I spoke for quite half-an-hour, but still the interest did not waver. I have never seen Chinese women listen so attentively for such a length of time. It was just of the LORD. "There shall be showers of blessing" even in Ta-ku-t'ang.

Gan-hwuy Province.

FROM DR. STEWART.

Mar. 7th.—You will be glad to hear of the prosperity of the LORD'S work at Ning-kwoh Fu, the station at which I have been residing for the last seven months. During the last two months an increased interest in the Gospel has been manifested among the people of this city and neighbourhood. Two families of vegetarians have publicly renounced idolatry, and regardless of the influence of friends and relatives have pulled down the gods which they and their ancestors have worshipped for many generations, and embraced the Gospel of CHRIST. People are daily coming in from surrounding villages, having heard something of the doctrine of JESUS through Mr. Miller's occasional visits. It is interesting to see the dissatisfaction felt with their own systems of worship and their anxiety to know the way of salvation. On Sundays, long before the appointed time of worship, numbers are found patiently waiting to be further instructed in the better way.

Last Sunday afternoon the attendance was very good, and all seemed really earnest to know more of the Gospel. At the close of the meeting Mr. Miller intimated my intention of leaving Ning-kwoh on the following day for another part of China.

They instantly expressed their regret, and proposed as a token of kindness to accompany me to the boat, a distance of about a mile. On Monday morning they came as they proposed to see me off. The whole scene made a deep impression upon my mind—particularly as I observed some in tears. As our boat moved down the river, and we were about to lose sight of the city, I looked behind and saw this little band still

standing where I left them; this made me turn aside and seek a place where I might pour out my heart to GOD in thankful praise, for having allowed me to witness such a sight so early in my missionary experience.

Hu-peh Province.

FROM MR. HUTTON.

Fan-ch'eng, Feb. 1st.

We are asking the LORD to enable you to send out a hundred new missionaries to China this year. I told several of the Christians last night that you came out to China first yourself, and that now a large number of missionaries in this land are under your direction, having come out in answer to prayer. I asked them to join in prayer for the one hundred; the eyes of some brightened up, and I feel sure they will.

As the beginning of the year is the special time for social gatherings, we invited all the Christians to dine with us on Thursday last. Although the weather was very cold and deep snow was lying on the ground, as it has been for weeks past, many of our friends came several *li* to meet with us. Every one seemed to be happy and to feel at home. During a leisure part of the day I found one of the brethren reading and explaining the first chapters of Genesis to the warm-hearted blind man, and to others who gathered round to listen. Our friends are all very poor and several of them are deformed, so a good dinner was all the more acceptable to them. Others besides the Christians sat down with us, and, altogether, about fifty partook of a hearty meal.

Hu-nan Province.

FROM MISS E. WILSON.

Sha-shi, Feb. 22nd.

Unless absolutely needful, I could not leave the two Christian women without any one to help their first steps heavenward; this is my especial work, and it fills my heart with joy to see what we all think unmistakeable marks of the SPIRIT'S work. Our old attendant is a comfort in every way—a gift of God. She is respected, and gains respect for us and entrance into houses.

We are having happy prayer-meetings and expect much blessing. I think there is a different feeling towards us in the neighbourhood, though some of the men are still rowdy. Mr. Pruen has preached most diligently in the open air all along this street. "In due season we shall reap if we faint not." Two souls are a blessed beginning. Pray for them, that their influence may be for great good. I go to the house of the one every week and the neighbours hear: she turned part of the Prodigal Son into excellent colloquial last time, though she was so discouraged at her ignorance that she needed much persuasion not to leave the Sunday morning class for servants. GOD heard prayer, and brought four from the country last Sunday.

Kan-suh Province.

FROM MISS ANNIE TAYLOR.

Lan-chau, Jan. 3rd.

Mrs. Hunt's woman came up last week from Ts'in-chau. She will be a help to the work, as she is a Christian; it is good of GOD to send her to me.

I have been teaching two little girls in the compound to read, but their old aunt now calls them out of my room as soon as they come. Satan is doing much to hinder the work; but I look upon his opposition as a harbinger of blessing. We do want the women of Lan-chau for JESUS.

FROM MR. BURNETT.

Ts'in-chau, Dec. 28th.

Since our arrival we have been having much larger numbers here than I ever had the privilege of seeing before, and the people seem more interested. Last LORD'S day we numbered about fifty, not only those of our household came to prayers, but several outsiders are attending daily. The boys' Sunday-school is also increasing. One of the scholars from Mr. Hunt's class has been baptised; he attends regularly, and seeks to bring others with him. We have begun visiting the villages.

FROM MISS BARCLAY.

Ts'in-chau, Jan. 10th.

I am so thankful to the LORD for bringing me here. I know it is He who has sent, and that "He that sent me is with me." How often those words have come back and helped me since that afternoon meeting in Pyrland Road, just before we left England, when you gave them to me. What a wonderful privilege it is to be allowed to work for the LORD JESUS out here in China.

A poor young wife was telling us the other day that she did not let her husband know when she prayed, because he beat her, and "it hurts me," she said.

Shan-tung Province.

FROM MISS WHITCHURCH.

Che-foo, Jan. 5th.

We are praising daily for the one hundred new missionaries that you have asked of GOD. We may well praise, may we not, when we remember the words of our LORD, "What things so ever ye desire when ye pray believe that ye receive them and ye shall have them." I shall never forget the first ladies' meeting that Miss Seed conducted after I came to Che-foo, taking for her subject the facts contained in 2 Chron. xx., and showing how it was, "When they began to sing and to praise," before any sign of deliverance had been given, that the LORD appeared for His people.

FROM MISS KINGS.

Che-foo, Feb. 23rd.

We have quite settled down into the regular routine of school-work. I take the Sunday afternoon class alternately with Miss Seed: it is often very encouraging. I am sure there is a real interest among the dear girls.

Messrs. Horobin and Terry are here, and have taken the children's services, much to their delight.

North Shan-si.

FROM MR. BRYNON.

K'wei-hwa-ch'eng, Jan. 1st.

We had a good day yesterday; our souls were strengthened, and we are fully expecting much blessing this year, and at least the hundred workers. I am glad that during the past year I have had such opportunity for study.

FROM MR. T. H. KING.

Ta-t'ung, Jan. 8th.—At the suggestion of Mr. Geo. Clarke, I have rented a room in an inn here for one tael per month, the inn-keeper finding firing and light. I have no doubt we shall be able to secure a house at no very distant period. The houses are very well built, and I am told they are cheap.

En Route.

FROM MR. JUDD.

Port Said, April 1st.

You will be glad to hear that thus far we have had a very happy voyage. We are a happy little party. Of course our work on board has been much limited for want of the French language, yet our tracts and books are freely received; some even come and ask for more. I have not a doubt in my mind about GOD using us to souls on board. At times a group gather round while we sing. A gentleman said to Miss Parker, "What makes you so happy? You have something that I have not."

As to our cabin, food, etc., we are very comfortable, and such a splendid deck on which we are allowed to promenade.

Arrivals in China.

Letters from China tell of the arrival, on March 14th, in much blessing, of Messrs. Brock, Russell, Darroch, Dymond, and Pollard; also that Mr. Folke, from Sweden, who went out with them unconnected with any mission, has accompanied them to Gan-k'ing for study of the language.

We also learn that the *Deccan*, on which Mr. and Mrs. Easton, with Misses Stewart, G. Muir, Burroughes, Britton, McWatters, Thomson, Johnson, McQuillan, Gates, Mackee, and Miller, travelled from Colombo, reached Shanghai on April 26th.

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																			Boarding		Day.			
		Stations.	Out-Stations.	Chapels.	Missionaries and wives (including Associates and those absent).	Ordained Native Pastors.	Assistant Preachers, etc.	School Teachers.	Colporteurs, Chapel Keepers, etc.	Bible Women.	Total Native Helpers.	Male Communicants.	Female Communicants.	Total in Fellowship.	Baptised in the year 1886.	Baptised from commencement.	Organised Churches.	Native Contributions.	Schools.	Pupils (Native).	Schools.	Pupils (Native).		
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1. KAN-SUH ...	LAN-CHAU ...	1	...	1	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	SI-NING	1	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	NING-HSIA ...	1	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	No return.
	Ts'in-chau ...	1	...	1	7	...	...	...	...	...	...	...	...	11	10	15	1	...	...	...	1	...	...	Sep. 30,'86.
2. SHEN-SI ...	HAN-CHUNG ...	1	1	3	13	..	1	1	...	...	2	65	38	103	20	151	1	*	..	...	1	23 G.	1 H.	...
	Si-gan Plain ...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3. SHAN-SI ...	T'AI-YUEN ...	1	...	1	8	...	...	...	...	...	...	8	4	12	...	14	1	*	..	...	...	...	1 H. 1 R.	No return.
	Kwei-hwa-ch'eng..	1	...	1	4	...	...	...	...	...	...	...	...	...	..	...	...	...	...	...	..	...	...	...
	TA-T'UNG ..	1	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Sih-chau	1	3	2	3	1	...	1	1	...	3	25	11	36	29	36	3	3 00	...	...	.	...	2 R.	Dec. 31,'86.
	Hoh-chau ..	1	...	1	2																		1 R.	
	Hung-t'ung ...	1	15	10	2	2	...	...	8	1	11	157	34	191	134	191	4	8 98	...	...	..	...	1 R. 2 R.	,,
	P'ING-YANG ...	1	*	2	3																			
4. SHAN-TUNG	*Che-foo*	1	...	1	15	..	...	...	2	...	2	42	3	45	5	33	1	*	2 Engl.		2	English	1 H. 1 D. 1 D	No return.
	Fuh-shan... ...	1	...	1	3	...	1	...	...	...	1													
	Ning-hai	1	..	1	3	...	1	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	Dec. 31,'86.
5. HO-NAN ...	*Chau-kia-k'eo* ...	1	...	1	2	..	1	...	...	...	1	3	...	3	...	...	...	...	...	...	...	...	...	,,
	She-k'i-tien ..	1	...	...	1	...	1	...	...	...	1	...	..	...	...	...	...	...	...	...	...	...	...	,,
6. SI-CH'UEN ...	CH'EN-TU ..	1	...	1	9	...	1	2	2	1	6	16	14	30	5	33	1	*	...	...	2	30 B. 6 G.	...	,,
	CH'UNG-K'ING ..	1	...	1	5	...	...	...	...	1	1	Work suspended				23	...	...	...	...	...	...	...	No return.
	PAO-NING ...	1	..	...	3	...	...	...	...	...	...	...	...	..	...	...	...	...	...	...	...	...	...	...
7. HU-PEH ...	WU-CH'ANG ..	1	...	1	3	...	...	..	...	...	...	13	9	22	...	44	1	16 80	...	...	...	...	...	Dec. 31,'86.
	Fan-ch'eng ...	1	...	1	3	...	...	.	...	...	...	17	17	34	29	34	1	...	..	...	...	...	...	,,
	Sha-shi	1	...	1	8	...	1	...	...	...	1	1	...	1	...	1	...	...	..	...	...	...	...	,,
	Lan-t'an	1	..	...	3	...	...	...	...	...	...	...	...	...	...	...	...	...	..	...	...	...	...	,,
8. GAN-HWUY...	GAN-K'ING ...	1	3	3	12	1	1	1	...	..	3	97	56	153	49	194	5	64 92	1	24 G.	...	...	1 D.	,,
	CH'I-CHAU ...	1	...	1	1	..	..	1	...	...	1	1	1	2	...	13	1	...	...	...	1	6 B.	...	,,
	NING-KWOH ..	1	...	1	1	...	...	...	...	...	...	8	5	13	5	17	1	...	...	...	...	...	...	,,
	HWUY-CHAU ..	1	...	1	4	...	...	...	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...	,,
	Lai-gan	1	3	3	1	Returns included in Gan-k'ing.																		
9. KIANG-SU ...	Shang-hai ...	1	...	...	4	...	...	...	...	...	...	...	...	...	..	...	...	...	...	...	...	...	...	,,
	YANG-CHAU and former stations	2	1	2	7	1	1	1	1	1	5	15	21	36	7	134	1	10 00	1	23 G.	...	...	...	,,
10. YÜN-NAN ...	YUN-NAN FU...	1	...	1	7	..	1	...	...	...	1	1	...	1	...	5	1	...	...	...	...	...	...	,,
	TA-LI	1	...	..	2	..	...	1	...	...	1	1	...	1	...	1	...	...	1	8 B	..	...	...	,,
	Bhamô (Burmah)..	1	...	1	3	...	...	...	...	...	...	2	...	2	...	2	1	...	...	...	...	...	...	No return
11. KWEI-CHAU..	KWEI-YANG ..	1	...	1	3	...	2	1	...	...	3	10	14	24	2	29	1	22 61	1	11 G	1	11 B	...	Dec. 31,'86
12. HU-NAN ...	*Worked from Sha-shi* ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	..	...	...	...	...	...
13. KIANG-SI ...	*Ta-ku-t'ang* ...	1	1	1	5	...	1	...	...	...	1	2	...	2	...	7	...	...	...	...	...	...	...	No return.
	Ho-k'eo & Kwei-k'	2	2	2	2	...	4	...	...	1	5	5	2	7	...	...	1	...	...	...	...	...	...	,,
	Yuh-shan... ..	1	1	1	2	1	...	...	...	...	1	22	13	35	4	40	1	4 47	..	...	...	...	...	,,
14. CHEH-KIANG.	KIU-CHIAU ..	1	..	2	4	1	1	1	1	...	4	7	7	14	5	84	2	29 25	1	14 G	...	...	...	Dec. 31,'86
	Chang-shan ..	1	2	2	2	..	2	..	...	1	3	9	2	11	3									
	KIN-HWA ..	1	2	2	2	..	2	...	...	...	2	22	12	34	7	47	1	...	...	...	...	...	...	,,
	HANG-CHAU ..	1	3	5	...	2	5	...	...	...	7	60	34	94	*	159	4	86 00	..	...	..	...	...	Dec. '85.
	SHAO-HING ..	1	2	4	2	1	2	1	...	3	7	15	28	43	5	66	5	90 41	1	15 G	..	...	...	Dec. 31,'86.
	Shing-hien ...	1	4	5	1	...	5	...	...	...	5	100	57	157	7	184	1	...	..	...	..	...	...	,,
	NING-PO	1	1	2	...	...	4	...	2	1	7	11	10	21	1	154	1	2 00	...	...		...	...	,,
	Fung hwa ..	1	4	1	2	1	1	...	1	4	7	44	49	93	7	168	8	54 10	..	...		...	...	,,
	Ning-hai	1	...	1	1																			
	T'AI-CHAU ..	1	6	7	2	1	5	...	5	4	15	126	53	179	15	241	7	32 70	..	...		...	...	,,
	WUN-CHIAU ..	1	2	1	3	...	2	2	3	2	9	152	86	238	52	318	3	47 ..	1	25 G	1	12 B	...	,,
	Bing-yae	1	...	3	2																			
Undesignated, being recent arrivals and those at home who will change stations		...	...	...	40	...	...	...	...	...	...	...	...	...	...	...	...	..	...	...	...	...	...	...
	Total	52	56	84	225	11	47	13	26	20	117	1058	586	1655	402	2438	59	172 24	9	120	9	88	13	

* No return. † The Missionaries and Associates (column 4) are corrected for May, 1887.

Meetings in the Conference Hall, Mildmay Park,

THURSDAY, MAY 26th, 1887.

Afternoon Meeting.

GEORGE WILLIAMS, Esq., Chairman.

The meeting was opened with the hymn :

"Who is on the LORD'S side?
"Who will serve the KING?"

A portion of Scripture was read by Mr. ROBERT SCOTT, and prayer was offered by the Rev. J. HUDSON TAYLOR The hymn,

"LORD, speak to me that I may speak,"

was next sung.

THE CHAIRMAN

then said : It is this delightful love of CHRIST, which won our hearts and brought us into communion with the divine, that has brought us here. We are cheered to-day by the consciousness that all power is given unto Him. We are weak—the members of the CHINA INLAND MISSION are all weak, feeble vessels. It is the all-power of the MASTER that opens the Chinaman's heart, subdues his will, opens his pocket, and makes him a true and faithful servant and devoted friend.

We rejoice together in the presence of this omnipotent power. 'Go ye, therefore, and teach all nations.' Now this is what the CHINA INLAND MISSION is doing, teaching many dear Chinese men and women and children something of the love of CHRIST. 'And lo,' says the divine MASTER, 'I am with you alway, even unto the end of the world.' This is our comfort, our strength, and assurance that we are not going in vain.

And then He has *shown* us mighty signs of His working ; He has *proved* to us that what He says is true. How cheered we have all been to hear during the past year of the disposition of the authorities in China to protect those engaged in this work. Immediately I heard of the proclamations, I said, 'There is something to encourage all praying hearts! GOD has broken down a strong prejudice, stronger than the wall of China! There is an answer to prayer.' What may we not expect next? Surely GOD is going to pour out His SPIRIT largely. Multitudes are to be saved. 'GOD, even our GOD, shall bless us, and all the ends of the earth shall rejoice before Him.'

This fiftieth year of Her Majesty's reign is an occasion on which it is proper for all societies to look back a little, and view the various difficulties which have been surmounted. Fifty years ago, poor China had only a few missionaries—very few—outside the borders, or visiting a few of the sea-coast towns by stealth. There they were—waiting, translating, knocking at the door which was bolted and barred against Christian missions. Now what an opening, what a change, what a triumph! How we should rejoice together at what GOD has accomplished in these fifty years. What a Christian host is being raised up—not only in connection with the CHINA INLAND MISSION, but with other societies. Altogether, there are 28,000 communicants in the Chinese Empire!

As to this CHINA INLAND MISSION, our dear friend in his prayer has referred to the first number of missionaries who went out ; there is now in connection with this mission a large staff. One of the glories of this work is that so many ladies are going out. This is a day in which, thank GOD, He has poured out His SPIRIT, and the sons and daughters are to prophesy and help forward the glorious work of missions. Then there are over a hundred native helpers—117, making altogether more than 300 workers.

It is upon the heart of our beloved friends that there should be sent out, during this year, a hundred more missionaries. Is not this a suitable expression of gratitude to GOD for these fifty years of blessing vouchsafed to Her Majesty the Queen, and is it not also called for by the great necessities of the Chinese Empire? I cannot conceive of anything more delightful than that large-hearted conception. GOD'S mighty power can touch pockets in England, as well as subdue the hearts and the wills of the Chinese. So let us hope that it will be realised. Then there will be over 400 workers in this one Mission. Let us also hope that by GOD'S grace a mighty impetus may be given in all directions.

Mr. B. BROOMHALL

(*Secretary of the China Inland Mission*).

WE REJOICE in the presence of so many of our friends who have been following the work with interest and prayer. It is twenty-one years to-day since the *Lammermuir* party sailed, when the Mission was formally inaugurated ; so that, on this Jubilee year, the Mission has attained its majority. We rejoice at the way in which the LORD has prospered the work.

We are permitted to report to you to-day that there are in connection with the Mission 129 unmarried missionaries and forty-three married missionaries, making 172. Count-

ing the wives, the number is 215, and if to this we add ten who are in association with the Mission, the number of the entire staff is brought up to 225. Besides these there are 117 native helpers.

Fifty-two stations have been opened and-fifty-six out-stations. Eighty-four chapels or preaching-places are used.

Work is being carried on in fourteen Provinces out of the eighteen of China Proper. These are facts very easily mentioned, but what do they represent? A quiet pondering of all that they represent will indeed afford deep cause for gratitude, and we may well take courage as we see that thus have those been prospered who attempted great things for GOD and expected great things from GOD.

NEW MISSIONARIES.

Ten new missionaries were added to the staff during last year, viz. :—

Miss TAPSCOTT.	Mr. ELDRED E. SAYERS.
Miss DAVIS.	Mr. G. GRAHAM BROWN.
Miss LITTLER.	Mr. ANDREW WRIGHT.
Miss ANNIE SAY.	Dr. STEWART.
Mr. ARCHIBALD ORR EWING.	Miss KINGS.

Two have during the year been removed from our number by death—Mr. RILEY and Mr. JENKINS.

The income for the past year was £22,149 os. 11d., being £1,900 more than in the year before. This, however, includes a special gift of £1,500 towards the purchase of land in SHANGHAI. Allowing for this, the amount received during 1886 is only a few hundred pounds above the income of the preceding year.

It will interest many of our Friends to know that, besides those who send their glad and cheerful gifts from this country, there are many in other lands who send their contributions. If I mention a few of the countries it will be seen how wide-spread is the area from which gifts come to the Mission. We have donations from the United States, Canada, New Zealand, Australia, India, Russia, Switzerland, France, Norway, Sweden, Germany, Italy, Spain, Belgium, Holland, Palestine (from Jerusalem), Portugal, Algeria, Jamaica, and several places in Africa ; and month by month the tidings of mission work which appear in CHINA'S MILLIONS are sent out to these various lands.

This year, up to to-day, the income has been £10,452 11s. 11d. Last year up to the same date it was £8,328 os. 11d., showing a difference of something over £2,000 in favour of this year; the larger portion of that however has been required for the passages and outfit of those who have gone out. They are:

Mr. JOHNSTON.	Miss MILLAR.
Mr. BROCK.	Miss MACKEE.
Mr. RUSSELL.	Miss PARKER.
Mr. DARROCH.	Miss WEBBER.
Miss STEWART.	Miss KNIGHT.
Miss G. MUIR.	Miss L. K. ELLIS.
Miss THOMSON.	Mr. ARMSTRONG.
Miss MCWATTERS.	Mrs. ARMSTRONG.
Miss BURROUGHES.	Miss SCOTT.
Miss BRITTON.	Miss MILES.
Miss JOHNSON.	Miss JUDD.
Miss MCQUILLAN.	Miss CULVERWELL.
Miss GATES.	Miss FORTH.

Besides these, five have gone in association with the Mission :—

Mr. FRANK MCCARTHY.	Mr. POLLARD.
Miss GROVES.	Mr. DYMOND.

Miss STEWARTSON.

The last three belong to the Bible Christian Missionary Society.

During this year twenty-three others have been accepted. The number of candidates who have offered for missionary work this year is 184. Many may prove unsuitable, but we hope that not a few will be sooner or later accepted.

We have mentioned on former occasions the publications of the Mission, and I would ask your attention to these again. First of all there is

"CHINA'S MILLIONS,"

published monthly. Never before have we had so large a circulation. We rejoice that it is continually increasing, and we hope that by the help of our friends it may increase more and more. We are fully persuaded that by its wider distribution more interest will be stirred up on behalf of China, and the workers there.

The book written by Mr. Hudson Taylor,

"CHINA'S SPIRITUAL NEED AND CLAIMS,"

has been again reprinted. A large number have been sold, and a further edition of 10,000 has lately been printed. We trust that many will obtain copies of this work, and by their circulation do still more to stir up a feeling of interest and concern on behalf of the millions of China.

Another publication is to-day, for the first time, to be had. It is called

"DAYS OF BLESSING IN INLAND CHINA."

Many who read the interesting account of the conferences in SHAN-SI in the December number of CHINA'S MILLIONS, and the further particulars in the number for January, will be glad to know that a fuller report of those particular meetings will be found in this book. I would especially commend "Days of Blessing" to your notice, as containing an account of one of the most interesting conferences of which you have ever read.

I may mention again the book,

"A MISSIONARY BAND."

We mentioned it at our meeting last year. It was then just out. Since that time an edition of 10,000 copies has been sold, all but a dozen or so of the better bound volumes. We trust to issue very speedily another edition, bringing up the report concerning our Cambridge friends to a more recent period, and also adding other matter, which we trust will still further add to the usefulness of the book.

In connection with that book I may say that our dear friend who presides to-day has been kind enough to take a thousand copies, and has sent a copy to every Young Men's Christian Association throughout the United Kingdom, and in Australia and New Zealand, accompanied by a letter recommending the formation of a Foreign Missionary Society in connection with every branch of the Young Men's Christian Association. We have had already many signs of the interest which has been created in these Associations by the reading of the book.

We have never publicly mentioned it before, but it may interest you to know that our Queen graciously accepted a copy which was sent to her. We trust that there is yet a mission of wide usefulness for that book. It con-

tains some of the most striking and most impressive utterances of many distinguished men on the question of Foreign Missions, and I refer to it now to call your attention to the new and enlarged edition to be published shortly.

SPECIAL NEEDS.

At our annual meeting two years ago we referred to the special needs of the mission, and I then stated that one need was

NEW PREMISES IN SHANGHAI,

where we had to pay a very high rental for the accommodation required for business purposes, and for the reception of those who arrive from England and those who are returning to England, as Shanghai is the point of arrival and departure for them all. I said that if, instead of having to pay a very high rental, we were enabled to build, an outlay which would not represent more than half-a-dozen years' rent would secure premises of our own. I am very thankful to be able to report to you to-day that, through the kindness of a friend of the Mission, land has been secured in Shanghai, convenient and suitable for the erection of the requisite premises, so that now we have the *site*, and only need the *building*.

I also mentioned on that occasion that a

NEW PRAYER MEETING ROOM

in Pyrland Road was needed, because of the inconvenience caused by the present room being often crowded in an unwholesome manner. We were very desirous to obtain a large room, and some friends kindly sent us contributions for that purpose. Between four and five hundred pounds were given ; but we greatly regret to have to report that our endeavours to obtain permission to build behind our present premises have been unsuccessful. The ground-landlords do not see their way to allow us to do that, and now we have to face an absolute refusal. Very much crowded and inconvenienced as we are, not only in the matter of the prayer meeting room, but for packing rooms and for other purposes, the question has been, What shall we do ? and very recently land has been offered to us not very many yards from this place. Concerning this matter we are still needing guidance. There has been so much of kindness and brotherly love shown to us by our friends at Mildmay that we do not want to go many yards away. We like their company very much and want to stay near Mildmay. Land has been offered which would cost too much for our present means. I mention it now, though almost regretfully, because it must be understood that we do not wish any gift for that purpose to interfere with any other gift to carry on the work of the Mission.

Our chairman has referred to this being the Jubilee year, as a reason why it should be marked by the outgoing of

A HUNDRED NEW WORKERS.

We are trusting that it will be so, but that will involve, for expenses of passage and outfit and ordinary support, about £10,000 more income. We have not said anything about the Jubilee year for a very good reason. If that were our plea this year we should need another next year, because we shall want £10,000 then just as much, to support those who have gone.

Many are offering for the work. We want your prayers for guidance that there may be no mistake—that none may be refused who ought to go, and none sent but those who are really fitted for the work and called of GOD. In this matter, above all things, we do most urgently implore our friends to remember us continually. Conscious of our own ignorance and weakness in this supremely important matter, we cast ourselves absolutely upon the guidance of the LORD, and trust that all who care for His work will above all things seek that in this particular thing those connected with the mission may be Divinely directed.

We are looking for a year of blessing. It is not my province to speak about China. My dear brother, Mr. Taylor, will do that. I have simply spoken about the home work. We have to rejoice in an improvement of the income, and in blessing in various directions ; and we look with confidence to all those who have taken an interest in the work to the present time, that they will still follow it with their prayers and their sympathy; and then we shall be permitted still further to rejoice in increased blessing both at home and abroad.

Rev. J. HUDSON TAYLOR.

IT IS indeed a cause of thankfulness when we look back at the state of China fifty years ago to see what GOD has wrought. To go back only twenty-two years to the time before the *Lammermuir* party went out, there were still eleven large provinces without a single missionary. There is a map of England on the same scale in the corner of most of our maps of China. We always like to refer to it, because we are apt to forget how very large a country China is. If you will keep that map of England in your mind's eye, and compare it with the provinces of China, you will see what large territories were wholly without the Gospel when the CHINA INLAND MISSION was first formed.

At that time we had no right to reside inland, or to travel with passports. It was not until the Chefoo Convention was concluded that passports were obtainable So when the Mission was first formed, in order by GOD's help to preach the Gospel in all those then untouched inland provinces, it was indeed a great undertaking—an undertaking which no man in his senses would have dreamt of, apart from the Word of the living GOD. But then we had both the command to go into all the world (which surely included each of those eleven provinces) and the assurance,

"ALL POWER IS GIVEN UNTO ME,"

all power in heaven and on earth. And, again, we had the promise that the Possessor of this power would Himself go with, and manifest Himself on behalf of, each missionary, as circumstances might require. "Lo, I am with you alway, even unto the end of the world." "I will never fail you, never forsake you, never leave you." Such were the assurances with which the Mission was formed, and with which the first missionaries went out to China.

Now, what has GOD done ? He set before us, during the first ten years of the Mission, open doors in unworked parts of four provinces, in one of which, GAN-HWUY, we long continued the only workers. During the last ten or eleven years GOD has permitted our missionaries to enter and travel through all the remaining provinces of the eleven which, on the formation of the Mission, were unevangelised. He has given us residences in ten of them. We were not, however, allowed to retain the residences in HU-NAN ; and we still look forward to the time when,

not only in HU-NAN, but in KWANG-SI also, we shall have resident missionaries; because the promise is unshaken, and the command is just the same as it was then.

It was twenty-one years ago to day that I sailed with the *Lammermuir* party, leaving my dear friend, Mr. Berger, to represent us in England. The home work was carried on by him for a number of years, and when he was unable longer to continue it, I had returned to England, and it was handed to me again.

Before I needed to return to China, a little council was formed, some of the members of which are on the platform with us to-day, and are still spared to the work.

I received this morning a letter from dear Mr. Berger, written from Cannes, to reach us on this morning, full of praise to GOD "for what He has condescended to do in China through the instrumentality of the CHINA INLAND MISSION during the past twenty-one years, and ascribing all the glory to Him to whom it is alone due."

[Mr. Taylor read the whole letter, and continued]:

It is quite an exceptional thing with us to read a letter of this kind, but Mr. Berger's long association with us warrants my departing from our ordinary procedure, and mentioning his continued interest in the work and kind gift to-day of £500 towards the expenses of sending the 100 new missionaries. Mr. Broomhall has told you than twenty-six have sailed this year as members of the Mission, besides five who have gone out in association with it. It cheered me very much the other day when I found that GOD had just fitted the supplies to the needs. All those of our accepted candidates who were able to go out had been sent. There had been no lack, and yet not much over. There had not been special funds to send out another, had there been another wishful to go. But if the way *had* been open for others to go, I have no doubt that the further funds would have been supplied. I mentioned this at our prayer-meeting a little before one o'clock to-day. Immediately after, this cheque for £500 for that fund came to hand, and I may add that I have notice that on the 1st of July we shall receive from another donor a cheque for four times that amount for the same fund. This, I think, will be cheering to you, as it is to me.

Comparative Statistics of the China Inland Mission.

	1876.	1884.	1885.	1886.	Increase on Last Year.	Increase on Ten Years.
I. STATIONS AND MISSIONARIES.						
Missionaries and wives (including associates and those temporarily absent)	52	127	177	225	48	173
Stations	41	44	47	56	9	15
Out-Stations	51	67	85	84	—	33
Chapels	12	30	41	52	11	40
II. NATIVE HELPERS.						
Ordained Native Pastors	7	8	8	11	3	4
Assistant Preachers, etc.	33	54	58	47	—	14
School Teachers	2	10	12	13	1	11
Colporteurs and Chapel Keepers	27	22	20	26	6	—
Bible Women	6	12	16	20	4	14
Total Native Helpers	75	106	114	117	3	42
III. MEDICAL WORK.						
Medical Missionaries	2	5	7	8	1	6
Hospitals, Dispensaries, and Refuges for Cure of Opium Smoking	2	4	8	13	5	11
IV. SCHOOLS.						
Boarding Schools		9	13	9		
Pupils (Native)		107	120	120		
Day Schools		7	12	9		
Pupils (Native)		104	154	88		
English and Eurasian Boarding Schools ..						
V. PROVINCES WITHOUT ANY RESIDENT MISSIONARY	9	2	2	2	—	Work begun since 1876 in 7

A telegram came into the prayer-meeting this morning from China, and I thought that there might be something needing prayer or thanksgiving. I had received a telegram at our weekly prayer-meeting on Saturday last and, though I had given out the hymn, I read the telegram while the tune was being played over, and I had to ask the friends to suspend the singing of the hymn until I announced that our brother Stevenson had telegraphed that in April 226 persons had been baptised in the province of SHAN-SI, and we had to give GOD thanks and praise. So I opened the telegram this morning also. It was very brief, but it told of a donation of £1,000 given in China.

GOD is, in this matter of funds, giving us signs that He is working with us; that this work is pleasing to

Him, and that therefore He is prospering us. He will give the whole 100 and He will provide for them.

Instead of reading a formal report to you, we have given you as you entered the room the condensed items in tabular form. If you look at the statistics of the China Inland Mission for January, 1887 (bearing in mind the foot-note showing that the number of missionaries and associates, in column four, has been corrected for May, 1887), you will see that we have good occasion to thank GOD and take courage. I noted down, before coming here, some of the statistics that we had before us at our meeting ten years ago, and also those that were presented last year and the year before.

[Instead of the verbal comparison given in the address we have given the figures in the tabular forms.]

It will be seen that one less chapel is noted in 1886. This needs explanation. We have discontinued providing one in T'ai-ping Fu, in GAN-HWUY; but the native Christians are collecting money to build one for themselves (as others have done elsewhere), when the number will be restored. It will also be seen that the number of assistant preachers is less. Three have been ordained, several have died, others have been enabled to support themselves, while a larger number of competent volunteer workers than ever before have been assisting in the good work with great blessing. Under the head of schools the returns are incomplete, as also the number of refuges for the cure of opium-smokers.

In the matter of churches and communicants I have not had time to ascertain how they stood ten years ago, but have before me the returns of the last three years. They stand thus :—

	1876.	1884.	1885.	1886.	Increase on Last year.	Increase on Two years.
VI. CHURCHES AND COMMUNICANTS.						
Organised Churches	—	43	55	59	4	16
Male Communicants	—	618	836	1,058	222	440
Female Communicants	—	339	478	586	108	247
Total in Fellowship..	—	957	1,314	1,655*	341	698
Baptised in the year	—	95	219	402	183	307
Baptised from commencement	—	1,764	2,026	2,438	412	674
Native Contributions, so far as reported ..	—	Dls. 221·35	Dls. 408·13	Dls. 472·24	Dls. 64·11	Dls. 250·89

The total number in church fellowship at the close of last year was 1,655. Now, that may seem a very small number, but still it is a cause for profound thankfulness ; and since these tables have been made up, the 226 baptised in SHAN-SI have been added to the church there ; and in at least two other places I have information of more additions during the first four months of this year than during the whole of the preceding year, bringing the number of communicants to date to over 1,900, and of those baptised from the commencement, to about 2,700 ; so that we have great cause for encouragement—especially if you bear in mind that many of our stations are new ones, in which there are as yet no converts at all. In others the fruit has only just begun to appear. Our brother, Mr. Hunt, for instance, will tell you, with great joy, of the baptism of the first ten in Ts'in-chau, KAN-SUH, just before he left, after years of labour, and the formation of the first Christian church in that province. A great deal of our work is new, and must be looked upon still as pioneer work. We hope that it will soon be removed from that category, and that there will be such an outpouring of the HOLY SPIRIT that the number of conversions will be very greatly increased. Our dear friend, Mr. Radcliffe, has encouraged us to expect that GOD will pour out floods upon the dry ground, and we fully expect it. Now the 226 would be a very small flood in England ; but it is no small flood to begin with in China, and we hope that larger will follow.

You will notice that during the last ten years seven large provinces have been residentially occupied by our missionary brothers and sisters, that our two qualified medical men have been increased to eight, and that instead of two hospitals and dispensaries we have thirteen now. Then the progress all along the line is very real and substantial, and the fruits of it will more and more fully appear.

Last year I had the privilege of visiting our mission stations in nine provinces of the fourteen or fifteen for which we work. It was a very cheering visit to me, and the thing that impressed and encouraged me most of all was the great preparedness of the people for the Gospel. It was not merely in one province ; it was the same wherever I went. It seemed as though the visits of missionary pioneers, the preaching of the Gospel by the wayside and in the inns and temples, the books that have been circulated by colporteurs of the Bible societies and by itinerant members of our own and other missions, —and, above all, the operations of the HOLY SPIRIT using these means, for which there has been so much prayer—have prepared the people to listen with an intelligence and apprehension of what we are aiming at, such as I have never seen before.

In several of these provinces I have travelled not a little since 1868. In two of them, indeed, I have spent much time in itinerating from 1854, and in four others of them I was going over very familiar ground. In everyone of these I noticed a great advance. I was very thankful to find many mission stations opened since my last visit ; and in two provinces which I had never visited before it was my joy to meet hundreds of native Christians, and to take part in the ordination of three native pastors, two additional elders, and sixteen deacons. There were already a number of elders set apart to assist the missionaries in the care of the churches. These were all men who, as I had every reason to believe, had been well tested, and had been much used of GOD. Most of them had proved faithful under the trial of severe personal persecution. Time would fail me to enter upon the character of the native Christians now. Let me say,

* The sex of eleven baptised was not returned.

however, that I was greatly struck by the way in which GOD has prepared many of them for the preaching of His own Word. The expositions of scripture that were given by some of our native brothers I have never heard exceeded anywhere for intelligence or for spiritual insight and power. Most searching were the words of some of our native pastors in our native conference. I wish that they had been more fully reported. Their testimonies, as reported in the little book, "Days of Blessing,"* will be deeply interesting to many of you.

I was surprised to find how many opium refuges had been opened by native Christians at their own charges, though I knew that they had done not a little in this way. In one city that I visited with Mr. Beauchamp and Mr. Studd, there were between eighty and ninety native Christians who had been converted through GOD'S blessing at the opium refuge opened by Pastor Hsi, at his own expense and on his own responsibility. Now, this was a great work, and these Christians had stood persecution. There was another in the city of Hoh-chau. Pastor Hsi prayed about that place morning by morning for a long time at family worship. At last his wife said to him, "Why are you always praying for Hoh-chau? Why do you not go and open a refuge there, as you have done elsewhere?" He said, "I have expended all that I can use in this way, and I cannot do it until GOD supplies the means." "Why," she said, "what would it cost to open it?" "Oh," said he, "I could not open a place of that kind unless I had from 20,000 to 30,000 cash" (from £4 to £6 sterling). When the wife heard that she went away, and said no more. Next morning Pastor Hsi was praying again for this city; and after family prayers were over, his wife came to him with a pocket-handkerchief in her hand, and she said to him, "Here are all my bracelets and earrings, and all my gold and silver hairpins and jewellery. Go and sell these. They will fetch more money than you need to open your refuge. I can do without them." He said to me, "I cannot tell you whether it gave me more pleasure to open the refuge, or to receive the means from my wife in that way."

I spent a very happy Sunday at his house, and I met Mrs. Hsi there, of course. On the Monday morning I said to her, "Did you not feel it to be a great wrench to give up all your jewellery?" because I knew that Chinese women, like all Eastern women, put great store on these things, and think very much of personal adornments.

She looked so happy, and her face told me before she spoke a word what the answer would be. She replied "Oh no, I was so glad! I had taken the Lord Jesus for all; and is He not enough to satisfy anyone's heart?" Ah, my friends, I cannot tell you how the tears of joy ran down my cheek. For twenty years I had been praying for SHAN-SI and SHEN-SI, and had never seen them; and the first time I went there I saw men who had lost their literary degree, men who had been beaten openly by the mandarins and put to shame, for CHRIST'S sake—men who had lost their property. There was one man whose wife had separated herself from him, because she would not live with him as a Christian. And, in other provinces I visited, there were others who had suffered great trial. One man I met who had had his ear cut off, and had nearly lost his life. He had been cruelly beaten, and otherwise put to shame for CHRIST'S sake. And yet these men were rejoicing in the LORD. They were going forward with joy and gladness, preaching the Gospel of CHRIST. Oh, how thankful my heart was! I do wish that you, dear friends, could have heard one tenth of the testimony that I heard, and could have seen the bright, happy faces that I saw in China. You would have been delighted, you would have taken courage, and gone forward with great expectation of blessing in store for China in days not far to come.

The hymn, "There shall be showers of blessing," was then sung.

Mr. DORWARD,

Of the China Inland Mission, from Hu-nan.

WE HAVE just been singing of showers of blessing. The work in HU-NAN in which I have been engaged has been very trying and difficult. We have not yet been able to open a permanent station, and have not seen very much blessing in the ingathering of souls. But I do not regret in any way my having been there. I have sought, in some measure, as did David, "to encourage myself in my GOD."

CONVERSION THROUGH ITINERANT WORK.

When I went out, I spent about two and a half years in the GAN-HWUY province. After a time of study and stay in the out-stations, I began itinerant work, and soon had the joy of knowing that GOD had blessed at least one soul. Preaching and selling tracts in a city, possibly never visited before by a Protestant missionary, a man came up and asked a number of questions. He came with us to the inn, and before we left we gave him two books. Afterwards he came to one of the out-stations inquiring for us. There was no missionary residing there, but a day or two after this man arrived, Mr. Pearse visited it. On examining him, he was so satisfied with his knowledge of the Gospel and apparent sincerity, that he baptised him forthwith. So we had reason to take courage, and persevere in itineration.

While working in the GAN-HWUY province, GOD laid HU-NAN upon my heart. Journeys into that province had been taken by our own missionaries, and by some others—more particularly by Mr. Archibald, of the Scottish National Bible Society: but there had been no definite effort made for settled work. Friends urged me not to think of HU-NAN, that there was plenty of work elsewhere, that the HU-NAN people were very hostile to foreigners, and it would be better to work where we could definitely settle among the people. But HU-NAN was so laid upon my heart that I felt that I must go, and the LORD opened up the way.

For four years I went about the province without any European associate. We worked with the intention of settling down, but the people were very hostile to us. We visited, however, a very large number of cities and towns and villages, had interesting conversations, sold gospels and books, and sought in every way to spread the knowledge of the Gospel.

WORK IN HUNG-KIANG.

One city that I tried to settle in was called Hung-kiang. I visited it over and over again, and ultimately I rented rooms there. After staying a short time it was thought advisable that I should leave for a few months; then I returned again, and stayed for about five months. We dispensed medicine, cured men of opium-smoking, and sought to make known the Gospel.

We worked very quietly, lest the people should be

* Morgan and Scott, price 1s. paper, and 1s. 6d. cloth covers, with Map and Illustrations.

agitated against us ; but eventually a mob came to the house, and said they would not have us living there. I did not definitely promise to leave, so they came back again and began to pull down the house. They burst open the door, broke down one partition, and began in other ways to smash the house. I was very sorry to leave. The magistrate of the district sent a message that if I would come and live at his residence, he would try to put the matter right. I did go, but he afterwards said that he was able to do nothing, and in a few days we had to leave the place.

We have reason to believe that GOD gave blessing, and that one or two were really brought to the LORD JESUS while we were living there. Mr. Eason met a man in the province of YUN-NAN, who, he believed, was a true Christian, and he was one of those who had received the Gospel while we were living in HUNG-KIANG.

DANGERS AND DIFFICULTIES.

Of the nine years that I have been in China, six years have been thus spent in trying to settle in HU-NAN. During all that time, just passing from place to place, it has very often been attended with great suspense. We have come to a city, by foot or by native boat, and have entered it, not knowing whether we should leave it alive or not. But GOD'S presence was very real to me in the midst of all difficulties and trials. Sometimes I have been thankful that I had taken a journey, if only for the experience I had myself realised of GOD'S presence and blessing in my soul. I hope to work in the same field again. I believe that GOD will yet give us a settlement among the people, and that He will win many trophies for the LORD JESUS in that province.

KWANG-SI, which lies south of HU-NAN, has had no settled mission station. These two provinces have an estimated population of twenty-one millions, and all these millions are without the knowledge of JESUS CHRIST. I should like to interest GOD'S people in these two provinces, so that they might pray definitely for the work of GOD in them.

A BUDDHIST PRIEST CONVERTED.

Not being able to settle in HU-NAN, we opened a station just outside the province, at Sha-shï, only a day's journey from the border. GOD is giving blessing in that city. The first convert there, only two or three years ago was a Buddhist priest, an opium-smoker, and a gambler. Now his life is entirely changed. He is saved from his idolatry : he is saved from his opium : he is saved from the sins that formerly he lived in. Now he is going about to spread abroad the knowledge of the LORD JESUS. There are several others who, we trust, are truly converted.

SUCCESS AMONG THE WOMEN.

In a letter received two or three days ago from a lady missionary settled in Sha-shï, she says :—

"Just a note of praise. We have very much to encourage us in the work among the women. Numbers come daily. We have a good number here on Sundays, and many seem really interested. Two old women, we believe, are really converted. They are doing very nicely, giving us much joy. Pray that these first-fruits might be made a blessing to many of their own sisters."

But while our sister writes so encouragingly about the the work amongst the women, she says that the men are not so favourably impressed. She writes :—

"Our brethren have very little encouragement in the hall. Indeed, the men are very hostile here, and very little would cause a riot. To-day we had to send for one of the brethren to come over, as a lot of ragged boys had been at our back door throwing large stones into the small windows, and also throwing large stones from the bank of the river against the door. We had to bar it, but it was no use. They soon smashed that. A crowd gathered and encouraged the boys. They kept at it for about four hours, the men looking on, and enjoying the fun."

The people in Sha-shï are not quite so hostile as the people in HU-NAN, but they have a similar feeling. Pray GOD to keep the place open, and that that station may be used as a stepping-stone into HU-NAN. Pray very specially, too, for HUN-AN and KWANG-SI, that GOD would open up those two provinces, and save many souls through the preaching of His Word there.

Rev. J. HUDSON TAYLOR.

JUST a word in addition to what Mr. Dorward has told you. That needy province, in which he has worked so perseveringly, has sixteen millions of precious souls. No one can imagine what it has been to be practically homeless for six years—never to know when he went to bed any night, whether he would sleep quietly in his room, or whether there would be a riot. He can indeed testify to this—that GOD has kept the *bones* of His saints. But GOD has not given any promise that the *skin* should not be broken ; and if Mr. Dorward told you all the truth, more than once has he been cut and bruised, though the bones have not fractured. I do thank GOD for giving us Mr. Dorward. I praise GOD for all those who are going forward and working in the more encouraging parts of China. One thanks GOD for the fives and tens and twenties baptised ; but I do praise GOD for the men who work for GOD without encouragements, and who, for GOD, are willing to be homeless, to work among the hostile, and to spread the knowledge of Christ even in HU-NAN and KWANG-SI.

KWANG-SI.

Some time ago Mr. Fulton, an American Presbyterian missionary, from Canton, with his wife and his wife's sister, who is a lady medical missionary, succeeded in opening a station in KWANG-SI, at a city called Kwai-ping. A riot took place soon afterwards, however, and they were driven away, as our brother Dorward has been in HU-NAN. There is some probability of their being able to return to Kwai-ping, though I have not heard that they have yet succeeded in doing so.

In one part of KWANG-SI they speak a dialect very much akin to the Canton dialect, with which my dear friend, Mr. Piercy, is so familiar ; and in the other parts of it they speak Mandarin, the dialect which most of our workers use. So that we hope that GOD will graciously answer prayer, and let the missionaries from Canton get into the east and the south, and let our missionaries get into the west and the north. How glad the missionaries will be to meet together and shake hands !

Will you pray that dear Mr. Dorward, when he goes back again, and his fellow-workers may be bold in their GOD ? They really need our prayers ; they will not go into that province at all unless they are bold in their GOD. May GOD sustain and cheer them in their difficult but important work.

Rev. JAMES STEPHENS, M.A.,

Of Highgate.

DEAR FRIENDS, there is matter for great joy and thankfulness in what we learn from these brethren and sisters, *over two hundred in number*, who are labouring where a few years ago there were but a tenth part of the number, and where some years further back there were no open doors at all. If we are touched at all with sympathy with our LORD JESUS CHRIST, we shall rejoice greatly in these witnesses for Him in that long-sealed empire of China.

SPIRITUAL POWER.

We should rejoice, too, to-day because these brethren and sisters are traversing China, not speaking simply, but working *in the power of the Spirit.* GOD is giving testimony to the word of His grace. We see there, it may be, feeble Christians, but we see also strong Christians—Christians whose life and spirit are a lesson for us at home.

And while we are speaking of signs following, I do not forget the reason we have to rejoice in brethren like Mr. Dorward. It needs the power of the SPIRIT to bear up amid hostility. We remember that word in the Epistle to the Colossians, "Strengthened with all might, according to His glorious power, unto all patience and longsuffering, with joyfulness." There is the power of patience. There is the power of humble resoluteness. There is the power of seeking, with an unquenchable love, that some shall be gained there for the LORD JESUS CHRIST.

Again, "*Out of weakness made strong*" is a good motto for this CHINA INLAND MISSION. It was but a small company a short time ago, and its home representation was like Paul's presence, perhaps—not very conspicuous at any rate, and now it has become a great band, "out of weakness made strong." But still, although there are these 225 witnesses for CHRIST in China—and it is a wonderful thing almost to double your workers within a year or two, and to add a hundred new men and women in a single year; yet we must measure it on the other hand with *the needs of China.* "What are these among so many?" We have to take this into account—rejoicing in what GOD has wrought, and yet recognising that it is only a stepping-stone to much more yet to follow.

EXPANSIVENESS.

One is struck very much with *the expansiveness of the* CHINA INLAND MISSION. We hear sometimes of men being needed for the field, the money being in hand. We hear sometimes of men being in hand, the money being needed. But in connection with this Mission we are not led to dwell on either one or the other, but on this—*a company looking up to* GOD *to give men and women,* and then looking with confidence to His providing the means. If a brother (or a sister) comes who gives evidence of being called of GOD, he is accepted, then the passage-money comes, and that one is sent in the confidence that, if GOD sends men, GOD will send supplies as the need arises. Hence there is no limit to the expansiveness of this Mission. There is no limit to the way in which GOD can work on the hearts of men and women to offer, and there is no limit to the measure in which GOD can work on Christian hearts to give for the supply of those brethren and sisters.

RESPONSIBILITY.

And yet, dear friends, we must, I think, confess this other matter, that along with this vast expansiveness, there is need of *special grace for those who are called on to direct affairs.* It is a tremendous responsibility to send out a hundred brethren and sisters to that great country. Even in England it would be something to take charge of scattered companies from Land's End to John o'Groat's; but how much more in China, where the distances are so great, and where facilities of communication are so much fewer. The responsibility of directing affairs is specially great. The responsibility of so locating workers that they will work together is great. These are oftentimes consecrated men and women. We trust that it is so in all cases: in most cases there is no doubt about it; still, even consecrated men and women have often their difficulties in getting on side by side with one another, and so the responsibilities of directing this great company, and causing it to be bound in one are not small.

WALKING WITH GOD.

Another feature of this Mission on which we must dwell is this, that one who has nothing at his back, but is simply depending on GOD, must give very special heed that he is walking with GOD, or else his supplies will stop. There must be a walking closely with GOD in all the details of the work. And this, again—the very principle upon which this Mission is conducted—specially encourages—I may almost say drives—the brethren and sisters to the exercise of faith and prayer. There is special development of faith and prayer in connection with this work, thus opening the door for God to come in and work. After all, it is not merely important to preach the Gospel, but that the hand of GOD should be *seen*, and the glory of GOD be manifested in connection with it.

WOMAN'S WORK.

I may mention also, *the great space given in this Mission to the work of sisters.* If we may for the moment use the phrase for a sister "the weaker vessel," then here, again, GOD has taken the weak things to confound the mighty. "Out of weakness made strong." It is to me marvellous how GOD has used many of these sisters so mightily among the Chinese, and made them the instruments of accomplishing the most marked changes—that great change, which is nothing less than from death to life. And not only among those out there are these sisters working, but I believe that the influence of many of them is felt at home. I rejoice in the influence of a young sister far in the North-west of China, a member of my own church, whose letters home are to this day a means of blessing and a stimulus—not merely exciting interest in missionary subjects, but a means of stirring up faith in GOD, and a belief in the power of the HOLY GHOST.

Let us rejoice, then, in the work that is done. Let us rejoice that in the doing of it, these brethren and sisters are thrown upon GOD in faith and prayer. Let us rejoice in the place that is given to the HOLY GHOST in their work, and the influence of that HOLY SPIRIT through them, not only in China, but here. Let it be for us who are at home, a day of thankfulness and great gladness, and praise to the LORD JESUS, who taketh up whom He will, and who is faithful to His word, whether in China or in England.

Mr. CURNOW.

THIS perhaps is one of the happiest moments of my life. My heart brims over with gratitude, and I have a distinct consciousness that GOD is calling me to China. For years I have been labouring in His vineyard, but there has been a consciousness that I was not in the sphere that He would ultimately call me to. Again and again have I striven to open the door which He had not opened, but eventually GOD has opened it. Now my difficulties have been cleared away.

I want to say a word to encourage mothers and Sunday-school teachers. Amongst the varied agencies that GOD has used in my case, the first and foremost of them is the influence of a mother who was anxious that GOD should make her son a preacher. My early days were spent under influences that were adverse to spirituality, but that mother's influence seemed like a wall of fire round about me, and her prayers rest upon me to-day.

Another agency, which the SPIRIT of GOD blessed in my case, was the Sabbath-school. GOD taught me, and laid open the way of salvation to me there. Sunday-school teachers, I would appeal to you to keep before your children the foreign field, as well as the work at home, and the development of spiritual life in their own hearts.

When the three kings assembled in the valley of Edom, on the borders of Moab, they were conscious of being well equipped, and they had the right captain to lead them. But though they had every advantage and promise of success, yet GOD threw them back upon Himself by withholding the necessary water from the host. So GOD often throws us back upon Himself by the little incidents of our life, and He seems to-day to throw me back upon Himself more than ever.

When I face the claims of that country, the multitude of the people, and the difficulties that must ever be attendant upon the work—when I think that every individual heart of that mighty multitude is in itself a fortress which must be stormed by the truth, individually, the greatness of that work rises before me, and I sink in feebleness before GOD. I desire that your prayers may be offered up for me amongst the other members of this Mission. I know that GOD'S blessing is at hand, and only because of the confidence that I have in Him dare I go forward to face the difficulties and to do His work in that land.

The CHAIRMAN

I have often thought that GOD raised up the Y.M.C.A. in a great measure to prepare young men for the ministry at home, and especially for foreign work. Now the next gentleman whom I have the pleasure of introducing to you is the Secretary of our excellent Y.M.C.A. in Bath. As far as I am concerned, I am very sorry that he is going, yet for China's sake I rejoice that GOD has called him to this work.

Mr. STOOKE.

I FEEL to-day so thankful and glad that I am going to that country, and it is owing to the Y.M.C.A. I am glad also that my spiritual father (Mr. Hind Smith) is on the platform. He has just given me this text, "Without Me ye can do nothing."

This is not the time to enter into details about myself or the future. Mr. Williams is one amongst many who have been the means of putting this into my heart. It has been his habit for some time to send books to our various associations, and I remember well when he sent "A Missionary Band," and inside it a circular letter. I cannot tell you how much that letter worried me for a long time; it came up day after day as a phantom. It is there now, and is worrying three or four other young fellows in Bath. I do not know what will be the end of it. I do trust that as brother Coulthard, who is one of the China Inland missionaries, has said, out of Bath will go seven brave men to China.

There is only one object before us who go out, and that is by the mighty arm of the living GOD to turn those dark, dreary hearts to the Light of life. I was reading only a few days ago a speech by Ossian Davies, of Tollington Park, which impressed me very much, a short piece of which I should like to leave with you, and with this I will close. Speaking of the vast needs of lost London, he said that Ruskin had written a book called the "Ethics of Dust," and in that book he states that he gathered together one day a quantity of London slime—dry mud and dust—and, taking it to his laboratory, he found that it was composed of clay, sand, soot, and water. These same substances, under the marvellous power of crystallization, are found in varied forms—the clay appears as the sapphire, the sand as an opal with blue, purple, and green reflections; the soot appears as a diamond, and the water as a snow-star. Oh! you cannot think what a bright, sweet precious lesson that brought home to me. I thought, If these dear Chinamen are dark and dull, what may not they become? Under a diviner law, these pieces of clay, and sand, and soot shall be turned into spiritual sapphires and opals and diamonds! May it be so, for CHRIST'S sake.

Miss CAMPBELL.

I HOPE to be amongst those who go to China this autumn, if the LORD will. I believe that He is calling me to go. It has not been at all an easy matter to decide, for there were many opportunities of service at home; but if He call His servants from one part to another, it is His matter to supply the place that they are leaving. The MASTER calls, the servants must obey; and it is a joy to obey when we can hear His voice. The only difficulty is to be quite sure that we do hear His voice.

That I am going is no choice of my own. I think that I may therefore depend upon what seem to me to be GOD'S leadings. I gladly go where He calls; the love of CHRIST constraineth us, and anything in His service is blessed. If He condescends to use us in any way, it is a joy. His sweet will is sure to be best, and our hearts gladly respond to it. Anywhere with Jesus, anything for Jesus! Of His own work at home He can take care. The going away of some may be the means of calling out

many others who have not been doing so much as they now will, when they see the need of supplying our places.

I do also trust that many more will look at the work abroad, which so interests us now, and ask, "LORD, what wilt Thou have me to do?" Some of us may have been working for more or less time in a sphere of work that is very dear to us, and the MASTER may want someone else to have *that* joy, and have a still greater joy for us elsewhere. I was very slow to lift my eyes up from that which was such a joy to me in the LORD'S work, and it was very difficult to think that it was His voice; but I now believe it, and I am going forth in that belief. Unless He stop me by something very special, I *must* go.

There may be some here who have been feeling as I did, "There is a great deal to do at home. The LORD has given many open doors. Surely I must stay here.' There may be some in this hall whom the LORD means to go forth. Oh, do not resist his voice! It is a very gentle one; it is very easily stifled; but the joy of going forth because He calls will make up a hundredfold for the sorrow of leaving.

The CHAIRMAN.

Miss Campbell is going out at her own charges. It is a great sphere of labour in which she has been occupied incessantly for the LORD; but then she has heard this call, and she is going out. I am sure we shall all rejoice to remember her, as we shall dear Miss Williamson, who will now speak to us.

Miss WILLIAMSON.

WHEN I was first asked to speak here, I said: "What shall I say?" "Oh!" I was told, "say that *you* are going to China. That is quite enough." Well, dear friends, that is easily said. I hope, GOD willing, that I shall go out in the autumn. I have been led to offer myself just step by step. At first, I really didn't know anything about it; but I asked the LORD to show me what He wanted me to do, and it has been the LORD Himself who has led. Not a person in the world has ever said to me: "Do you think you could be a missionary? Are you willing? Would you like to go?" It has been no worrying letter from a friend. It has been nothing but GOD'S word direct to me; and, oh! I am so glad that it has just come from Himself.

I am very glad to say that the difficulties seem to be all cleared away. The biggest difficulty often comes from your friends; they have so many things against it. The strongest objection they had was this: "If you go to China, you will perhaps die." Of course, that is quite possible; and if I do, the way to heaven is no farther from China than from England. But, GOD willing, I hope that I am going out to work, and to do something for the LORD which, perhaps, I have not been doing in this country. I think I learnt one thing on Saturday afternoon, when I was present for the first time at the prayer-meeting held in Pyrland Road. I learned the secret of the good work done in this Mission. That is prayer. As I listened to the prayers that were offered up, individually for each one of the missionaries now in China, and for those who are going to China, I could not help thinking, Oh! I am so glad to know that some day, GOD willing, my name, individually, will be remembered by these dear friends at home, and I hope also by many others that are here.

The CHAIRMAN.

We wish our beloved friends bright crowns, with many precious jewels in them. They are sacrificing, it may be, temporal comfort and physical ease; but then the gain! Oh, how great it may be! God bless them! Let it be the prayer of all hearts.

The Doxology was then sung, and the meeting was closed by Mr. Howard and the Rev. John Wilkinson engaging in prayer.

Evening Meeting.

T. A. DENNY, Esq., Chairman.

The proceedings were opened with the hymn —

"Onward, Christian Soldiers."

Psalm cx. and 2 Timothy i. v, 8, etc., were read by Lord RADSTOCK. Prayer was then offered by the Rev. JAMES CALVERT, of Fiji, and the hymn was sung, commencing

"Christ, of all my hopes the ground."

The CHAIRMAN

said:—My Christian friends, I would rather that some one else had occupied this place to-night, but I have had a long-standing engagement with dear Mr. Broomhall, and I did not like to break it, not only because I like to do what he likes me to do, but because I am very favourably and lovingly disposed towards this mission. I believe that in this mission, under the management of GOD through His servant Mr. Hudson Taylor and those associated with him, all the responsibility of the choice of the missionaries is thrown upon the LORD Himself. I think that this is one great secret of their success, that the missionaries are not equipped by human instrumentality, but just filled with the HOLY GHOST, and called by Him. The friends are not quick in laying hands upon any men or women, but they look circumspectly and all round, to see that the missionaries are fit, that GOD has called them, and that they are just the men and women for the position they are to occupy.

And GOD is greatly blessing this work. I think—I suppose that we all think—that our eyes have been turned

too much homewards for many a year. We have been very busy in churches and chapels, and in various efforts for the Christianising and the benefit of our fellow-creatures in these islands at home, but we have been fearfully wanting in our duty to the nations abroad. I am glad to see that GOD is waking up the Christians and waking up the Churches to a higher ideal upon that point; and it is a very notable feature of these days that GOD is calling out a class of men and women which heretofore did not think it their duty to leave these shores to benefit the heathen abroad. GOD is seeking such people now, and one of the difficulties which the management of this Mission has, is not in getting the number of missionaries, but in discriminating amongst the very large number of those who offer themselves as to who are the most fit for the work. GOD honours prayer, and loves that faith which is asking for a hundred to go out this year. He is, I believe, going to do all that you ask Him to do. I suppose that Mr. Hudson Taylor will tell us that we cannot have too much faith in Him, that we may cast ourselves with abundant trust upon Him, and take, as it were, a leap into the deep waters. I suppose that it is the narrowness of faith that stints all the operations of the churches. If we only believe in GOD everything seems to be possible.

I will not take up more time; I will only say that as far as missionary effort is concerned, I do not like anything better than the CHINA INLAND MISSION. I am glad to bear my feeble testimony in favour of this work. I shall be glad, GOD helping me, to help it. Everyone of us has his own niche to fill. May GOD teach us what he would have each particular man and woman to do. There are some of you, no doubt, intent upon going out upon this great service yourselves. That is the grandest of all things.

There are others who cannot go, but they can pray, and others who can give and help others to go. Let each one of us perform, I will not call it our "duty," but our high and glorious privilege, in this respect. I do love that noble ambition—I call it by that word—that noble and holy and glorious ambition which this mission has, to do what has been rarely done, and send out such a band of workers as are likely to be sent out in this year of grace, this jubilee year, 1887, to the full number of one hundred. May GOD bless the mission.

Mr. BROOMHALL

(Secretary of the China Inland Mission).

It is not often that we make any reference to the friend who presides in our meetings; we jealously guard against anything which sounds like compliment; but I cannot say a word to-night, without expressing, in the name of many here, our very great obligation to our friend, Mr. Denny. He has come from a scene of sorrow and trial, and our heart sympathies are with him. We trust that our meeting to-night will be a refreshment to his own soul, a cheer while he is with us. He has been reminded, as we all have been, that we must work while it is day; and, rather than nursing sorrow, he has come here that he might take part in this work, and in words so kind, express his sympathy with the workers, and with the work itself. We do welcome those words of hearty sympathy, and we rejoice, as he does, in the manifest tokens of Divine presence.

Mr. Broomhall then repeated some of the information reported above.

Rev. J. HUDSON TAYLOR.

IT is a great pleasure to meet so many of you here. Our FATHER promises to those who leave their native land for His Name sake a hundredfold what they leave. Mrs. Amanda Smith says, "When GOD does anything He does it handsome." That saying is most true. So GOD'S hundredfold is a very liberal one. He has given me a thousandfold fathers and mothers, sisters and brothers, friends and homes—everything that ever I left for Him. When I look at you, I do feel grateful. What a household is the household of faith! What a family is that of which GOD has made us members! Why, all the choice and the noble, and all the beautiful and the good, the grand and the faithful—we are allied to them all, one in CHRIST JESUS! And we are going home soon, and shall have plenty of time to enjoy them all!

But here we must rescue the perishing. Millions of souls will never get to heaven unless they are quickly sought and found. We must be forgetful of self, of our enjoyments and our sorrows, wholly engrossed in the work of the LORD. When a steamer comes into collision with another, and people are thrown into the waters, delay ever so little and they all will be drowned. Nothing must be done, nothing must be thought of, until every one possible has been rescued and brought safe to land.

Now this is just our position to-night. We thank and praise GOD for the great things He has done. But oh, how little it is compared with the need! Just look at that clock. In five minutes we shall have been in this hall three quarters of an hour. In China alone 900 souls have passed into Christless graves; in India, another 900 souls have passed into Christless graves; and so will another 900 from Africa, while we have been so happy here! Every fifteen minutes in India, Africa, and China —300 in each country, 900 in the three countries—are passing into Christless graves. Is there not need to be in earnest? If anything is to be done it must be done promptly—done at once!

INITIAL DIFFICULTIES.

We praise GOD for 2,438 persons baptised (to December, 1886—about 2,700 to date), since the Mission was formed. That may seem a very small result; but think of what it has involved—of the years of toil and labour frequently required to gain an entrance into a single province. Mr. Dorward was speaking this afternoon about the provinces of HU-NAN and KWANG-SI, which contain 20,000,000 of souls. For six consecutive years he has been living a homeless life, a stranger, travelling from city to city, and from town to town, trying in vain to secure a settlement amongst them. He is not disappointed; for GOD has revealed Himself to him scores of times when in danger of his life. If no other good had been accomplished that revelation has been worth all it has cost. I have no doubt that many souls have been brought to CHRIST, and that eternity will reveal the fruit of his toil! But nothing appears in our record.

Again, in KAN-SUH, many were the years of toil before the reaping began. I did pray that GOD would give Mr. Hunt the joy of seeing a Christian church formed before he came home for change, and the last work that he did there was to baptise ten converts—fruit after years of toil of many workers.

Ah, dear friends, the LORD not only likes to "do hand-

some," but He delights to give pleasure to His children. When they ask that which is pleasing to Him, it is pleasing indeed to Him to give that which they ask.

PRINCIPLES OF THE MISSION.

We have reached our twenty-first anniversary; let us look back at the very serious problems that had to be faced at the outset. Nine provinces in which we are now residing, and two others in which we still itinerate, were without any missionary. After two or three years of vain effort to induce others to do something, we felt constrained to form the CHINA INLAND MISSION. There were some serious questions to consider. One was how to form the Mission so as to be helpful to every existing missionary agency, and not injurious to any—so that it would not draw aside men or means from any of the societies. Then again, considering the great needs of China, and that the MASTER laid the command to go into all the world upon every believer, would not it be possible, in a simple, evangelistic work, for members of various denominations to labour harmoniously side by side, without interference with points of conscience? We concluded to invite the co-operation of fellow-believers, irrespective of denomination, who fully believed in the inspiration of GOD'S Word, and were willing to prove their faith by going into Inland China with only the guarantees they carried within the covers of their pocket Bibles.

GOD had said, "Seek first the kingdom of GOD and HIS righteousness, and all these things (food and raiment) shall be added to you." If any one did not believe that GOD spoke the truth, it would be better for him not to go to China to propagate the faith. If he did believe it, surely the promise sufficed. Again, "No good thing will He withhold from them that walk uprightly." If any one did not mean to walk uprightly, he had better stay at home; if he did mean to walk uprightly, he had all he needed in the shape of a guarantee fund. GOD owns all the gold and silver in the world, and the cattle on a thousand hills. We need not be vegetarians.

GOD'S GUARANTEES.

We might, indeed, have had a guarantee fund, if we had wished it; but we felt it was unneeded, and would do harm. Money wrongly placed, and money given from wrong motives, are both to be greatly dreaded. We can afford to have as little as the LORD chooses to give; but we cannot afford to have unconsecrated money, or to have money placed in the wrong position. Far better have no money at all, even to buy food with, for there are ravens in China, and the LORD could send them again with bread and flesh. The LORD is always faithful; He tries the faith of His people, or rather their faithlessness. People say, "LORD, increase our faith." Did not the LORD rebuke His disciples for that prayer? He said, "You do not want a great faith, but faith in a great GOD. If your faith were as small as a grain of mustard-seed, it would suffice to remove this mountain!" We need a faith that rests on a great GOD, and which expects HIM to keep His own Word, and to do just what He has promised.

A HUNDRED NEW MISSIONARIES.

Now we have been led to pray to GOD for a hundred new workers this year. We have the sure word, "Whatsoever ye shall ask in My name, I will do it, that the FATHER may be glorified in the SON." Resting on this promise it would not have added to our confidence one whit if, when we began to pray in November, my dear brother-in-law, Mr. Broomhall, had sent me out a printed list of a hundred accepted candidates. We had been spending some days in fasting and prayer for guidance and blessing, before the thought was first suggested to our mind. We began the matter aright—with GOD—and we are quite sure that we shall end aright. It is a great joy to know that thirty-one of the hundred are already in China; but it is a greater joy to know that many more than a hundred of our workers in China are banded together in daily pleading with GOD to send the whole hundred out.

And by the hundred we mean one of GOD'S handsome hundreds—not a literal hundred. As you have heard, thirty have gone out, including associates, and twenty have been accepted. That gives us fifty. How many more fifties there will be in the hundred I cannot tell. We shall know on December 31st. Whether GOD will give His "exceeding abundantly" by sending us more than the literal hundred, or whether by stirring up other branches of the Church to send many hundreds—which I should greatly prefer—or whether by awakening a missionary enthusiasm all over the Church, and blessing the whole world through it, I do not know. I hope that He will answer prayer in all these ways; but sure I am that GOD will do it handsomely.

FITTED SUPPLIES.

He is giving us encouragement. A letter of enquiry about the new missionaries and the funds led me, a few days ago, to ask in our office how the accounts stood. I found that sufficient money had come in to cover all the expenses needed by those who had gone out. Some of them were associates, and their expenses were found, independently of us. Others had used their own means, and sufficient had come in for the remainder. But there was not then sufficient in hand to send out another missionary. I was struck by that, because I had frequently asked my dear brother-in-law whether it was not possible for some of the accepted ones to go out before the summer, and he told me no—the circumstances of each one required delay. Thus I saw that GOD had supplied sufficient, and a few pounds over, to cover all the outfitting and travelling expenses of those who could go. It seemed like the five fingers of the hand, and the five fingers of the glove: they had so perfectly corresponded. GOD did not open the way for any of those twenty accepted candidates to go out in the spring, and He did not provide the money to send them.

But this very day, at noon, from another country, a cheque for £500 reached me, towards the expenses of the outgoing hundred. We have also a further promise for this particular fund of £2,000, to be paid on the first of July. That, of course, will not be nearly sufficient to complete what is wanted for the hundred who are going out. Nearly £4,000 will be needed. But if it were £40,000 it would be nothing to the LORD. It would mean a great deal of blessing to a great many donors, for we have been earnestly praying that GOD would greatly bless each donor to this fund. But, thank GOD, it is not £40,000 that is required, though that would be just as easy for our FATHER to supply.

BE CAREFUL FOR NOTHING: PRAYERFUL FOR EVERYTHING.

I do want you, dear friends, to realize this principle of working with GOD, and of asking Him for everything. If the work is at the command of GOD, then we can go to Him with full confidence, for workers. And when GOD gives the workers, *then* we can go to Him for the means. We always accept a suitable worker, whether we have funds or not. Then we very often say, "Now, dear friend, your first work will be to join with us in praying for the money to send you to China." As soon as there is money enough,

the time of the year and other circumstances being suitable, the friend goes out. We do not wait until there is a remittance in hand to give him when he gets there. The LORD will provide means in the meantime, and the money will be wired to China in time to supply his wants.

Our FATHER is a very experienced One: He knows very well that His children wake up with a good appetite every morning, and He always provides breakfast for them; and He does not send His children supperless to bed at night. "Thy bread shall be given thee, and thy water shall be sure." He sustained three millions of Israelites in the wilderness for forty years. We do not expect that He will send three million missionaries to China; but if He did, He would have plenty of means to sustain them all. Let us see that we keep GOD before our eyes; that we walk in His ways, and seek to please and glorify Him in every thing, great and small. Depend upon it, GOD'S work done in GOD'S way will never lack GOD'S supplies.

"TRUST GOD'S FAITHFULNESS."

When the supplies do not come in, it is time to inquire, What is wrong? Is there not something wrong somewhere? It may be only a temporary trial of faith; but if there be faith, it will bear trying, and if not it is well that we should not be deceived. It is very easy with money in the pocket, and food in the cupboard, to think that you have faith in GOD. But oh, when our faith fails, the faithfulness of GOD does not fail. It is very true, as Miss Havergal puts it—

"Those who trust Him wholly
"Find Him wholly true."

But my experience proves that to those who do not trust Him wholly, still He is wholly true. He does not break His Word, nor cast off His children in their weakness and trial. No! He is always gracious and tender. "If we believe not, He abideth faithful; He cannot deny Himself."

FAITHFUL CONVERTS.

Let me tell you about some of the converts, men of faith, full of the HOLY GHOST, who are living unostentatious Christian lives. When I was last in Gan-k'ing, there was a dear old gentleman there, who is now a very zealous worker for GOD, though once he was a bitter persecutor. His story, a very interesting one, was given here by Mr. Tomalin last year. This man was invited to dine with us one day, but he requested to be excused. We were a little astonished, but it proved that for months past that dear man had been accustomed to set apart one day in the week for fasting and prayer, for the conversion of his aged mother. He is still fasting and praying for her, for he does not want her to pass away without having received GOD'S grace. May not I request you to unite with him in asking GOD for her conversion? Some of our missionary sisters visited her village, and her feelings towards the Gospel appear to be already changed.

In SHAN-SI, also, I found native Christians who were accustomed, not infrequently, alone or together, to spend time in fasting and prayer, for spiritual blessing for those around them, and for guidance and help in their work. They recognise that this fasting, which so many dislike, which requires faith in GOD, since it often makes one feel weak and poorly, is really a Divinely appointed means of grace. Perhaps the greatest hindrance to our work is our own imagined strength; and in fasting we learn what poor, weak creatures we are—dependent on a meal of meat for the little strength which we are so apt to lean upon. However the blessing comes, this I know: we do find that when we have a serious difficulty in the CHINA INLAND MISSION, and set apart a day of fasting (we have had very many during the last twenty-one years) GOD always interposes. He goes before us, and makes crooked places straight; He goes before us and makes rough places plain.

And now, dear friends, if this principle of taking everything to, and accepting everything from, GOD is a true one—I think the history of the CHINA INLAND MISSION proves that it is—ought we not to bring it to bear more and more in daily life? The LORD'S will is that all His people should be an unburdened people, fully supplied, strong, healthy, and happy. Obey in faith the conditions of the 1st Psalm, and you will surely be prosperous in all that you do—in everything domestic, in every business transaction, as well as in every spiritual service. It is the LORD'S will that His people should be as the children of a king. Shall we not determine to "be careful for nothing, but in everything by prayer and supplication with thanksgiving" bring those things that would become burdens or anxieties to GOD in prayer, and live in His perfect peace?

DIFFERENT CLASSES OF WORKERS.

Another principle on which we have worked in the CHINA INLAND MISSION has not disappointed us. We have accepted the workers GOD gave us, though they have been of very different qualifications. If dear Mr. Pennefather, when he wanted to build this Conference Hall, had said, "This hall must be very well built indeed. I will not allow any but architects to work upon it. We will have only labourers of the highest skill and culture; no common man shall turn a sod, or lift a spadeful of gravel, or lay down a stone or a trowelful of mortar"—do you think that in that case we should have had the Conference Hall to meet in to-night? I very much doubt it. Or, if built, do you think that it would have been as well built as it is? I very much doubt it. But in missionary operations we have been confining ourselves too much to labourers of one class—*a very valuable class*. The man who would attempt to build a hall without an architect would not be very wise. But it would be quite as great a mistake to say, because architects are needed, "We will have none but architects." And so in missionary efforts. Men who have gone through a valuable curriculum of study are very few, and the number willing and able to go out is insufficient, if that were all. But apart from this, there is much work in the mission field that others can do positively better. GOD has adapted each one to his own work. A bricklayer will build better than an architect; and the architect will superintend, and make plans better, than the bricklayer. *It is in the combination of "willing, skilful" workers, suited to every department of service, that the work of God will go on as it ought to do.* No church at home would attempt to carry on its work with ordained ministers only—would dispense with elders and Sunday-school teachers, city missionaries, and Bible-women. What church would insist on having ordained men, who had passed through a college course with honour, to distribute tracts, or teach the alphabet in a Sunday-school? If that be the case in Great Britain, a little country with tens of thousands of ministers, is not a variety of workers much more needed in China, with its 250 millions; in India, with her 250 millions; and in Africa, with her 250 millions?

Now, we in the CHINA INLAND MISSION, have asked GOD for workers of various classes, and He has given them; He has given us men of the highest ability. Most of our English and Scotch universities, and Trinity College, Dublin, have given us volunteers, and very thankful we have been for them. But we have others

who have graduated in different schools. God has prepared them also to do their work very well; and we are very thankful for them too. We should be very sorry indeed to lose such, for most of our work has been done by the very class that would have been refused by most missionary societies.

Is there not a lesson to be learnt here? We must not reject GOD-given men because they have been brought up in different social circles, and have had different educational advantages? I say *different advantages*, for I hold it to be *sheer infidelity to doubt that God gives to every one of his children, without exception, those circumstances which are to him the highest educational advantages* that he can improve, and which will best fit him for his own work. There is a school of sorrow, as Mr. Hsi reminded us, in SHEN-SI. There is a school of trial and persecution; and he told us that men who have not graduated in that school do not prove very good helpers for the churches.

Ah, dear friends, GOD has His own universities, and His way of training men; and if GOD will only give us men and women whom He has trained and used in winning souls here—workers who have capacity to acquire the language and health to bear the climate—we will be very, very thankful to see great numbers going forth to China. I hope the day is not far distant when every man in every mission will welcome such workers. Many missionaries in China are even now wishing and praying for fellow-workers of this class.

Part of the hymn, "Call them in, the poor, the wretched," was then sung.

Rev. H. W. HUNT,

Of the China Inland Mission, Ts'in-chau, Kan-suh.

BEFORE I give you an account of my missionary experiences and labours in the North-west of China Proper, I would sound a note of praise for these annual meetings, and a louder note of praise for the prayer-meeting which is held every Saturday at Pyrland Road. Sometimes in China on Sunday morning I have found a great blessing come into my own soul. I have thought, "But a few hours ago the friends at the Pyrland-road meeting have been holding me (among others) up at the throne of grace," and that has given me impetus and courage for the services of the whole Sabbath.

Mr. Hunt then referred to Isaiah lv. 10, 11, and gave a running comment on each clause, and mentioned the encouragement he had found at times from helpful thoughts conveyed to him by correspondents.

EXPERIENCES IN HO-NAN.

He then continued. In 1883 my wife and I were turned out of a city in HO-NAN, a province only third in hostility to the foreigner to the still more hostile HU-NAN and KWANG-SI. We subsequently went to Ts'in-chau in KAN-SUH, and have since laboured there.

We have found great blessing in not limiting the HOLY ONE of Israel in our part of China. Far away there to the north-west, 1,500 miles from the nearest treaty port, is our station. The country is mountainous, the climate bracing, and the people more simple than polite. They have lost much of their faith in the idols on account of the great famine and rebellion; and now we may say that they are more permeated by superstition than by religion. You may like to hear

HOW WE LABOURED IN KAN-SUH.

When I went far from home I went alone, and visited towns, where I preached in the markets. This method of work in China is very satisfactory, because people came to those markets from long distances—ten, twenty, and sometimes even thirty miles—to buy and sell. On those occasions, sometimes the books I have spread out before me, and the preaching have proved more interesting to some of the people than the buying and selling of their goods.

In another way I have been able to labour, in concert with my dear wife. We have taken a portable organ into the villages within a radius of twenty miles of the city, settled ourselves down in some street or field, and begun with a hymn. Many men, women, and children would collect, to whom we would preach.

Besides this, my wife has had a class for women in the city, and I myself have been able to do something in dispensing medicine, and in minor surgery I have been able to alleviate a great amount of bodily suffering. We have also had the usual services on week-days and on Sunday. By these means, blessed be GOD, we have reaped some fruit.

ANSWERS TO PRAYER.

Towards the end of 1885 the LORD laid it on my heart to ask our fellow-labourers there, and people also in other parts of the field, and many far off in Europe, to join us in the prayer that during the year 1886 we might be successful in winning ten souls for our LORD. We were joined in that prayer by the native church in Han-chung, 200 miles farther to the south-east. After ten months of that year had elapsed, I began to question some of the natives at the Sunday morning service, who had put down their names as

PROBATIONERS OR INQUIRERS.

We found that not only the four or five that we knew of, but that the full number—ten—had made up their minds to be baptised. Three of them were members in my wife's class for heathen women, and three of them were scholars of the Sunday-school that I had carried on for about eighteen months. And besides these, the LORD gave an "exceeding abundantly" in the shape of three or four more interested ones, who put down their names there and then, as candidates to be received later. With great joy we baptised the ten.

WARM-HEARTED CONVERTS.

To give you an idea of the people we received into the church up there, I will tell you of one. A woman coming out of the water was asked, "Are you cold?' "Cold?" she said; "how can I be cold, with my heart on fire like this?" That sounds more like a Wesleyan Methodist, does it not? than a newly-converted Chinese woman; but that is her character. She is a bright, happy Christian.

I had a few other things to tell you, but my time has gone.

The Rev. W. COOPER,

Of the China Inland Mission, Gan-k'ing, Gan-hwuy.

I AM here to-night to bear my testimony to the faithfulness of GOD. I am very thankful to have been to China, and to have had my faith strengthened through contact with our other workers there in this blessed work. It has been my privilege to labour in the province of GAN-HWUY. Those who were there before me found the work there hard and uphill: praise GOD, the words of our MASTER have been fulfilled: "Other men have laboured, and ye have entered into their labours."

TOIL—REWARD.

During the first years of my life in that province we had very difficult work. Oh, how our hearts were aching for the conversion of souls there! And the work in the city of Gan-k'ing, the provincial capital, seemed as if nothing would come of it. We preached the Word, and we preached again. Every day we preached the Gospel. I believe that the Gospel was proclaimed in every street of that city. Gospels and tracts were circulated all over the city, and in every shop and house. This continued day by day for years, and we saw no practical outcome—no definite work upon the souls of the people. But, blessed be GOD, He has answered prayer, and to-day there is a Christian church in that city, and a number of Christian inquirers, inquiring the way to Zion, and, we trust, with their faces turned thitherward.

Mr. Taylor has referred to one of the converts in that city. I will not take up your time to-night by giving details of his conversion. Those who wish to read it can find it in the volume of CHINA'S MILLIONS for 1886. It was given at the annual meeting last year by Mr. Tomalin.

A MAN OF GOD.

I can fully corroborate the statement he made regarding that dear brother. He has professed to have received much blessing from contact with me, but I am sure that I have received much blessing from contact with him. I have travelled with him for weeks; I have eaten at the same table, and slept in the same bed, and I have watched his life from morning till night, week in and week out, and I have not met with another man who seeks to live so near to GOD, and do so much for the conversion of souls as that dear old man in Gan-k'ing. I do bless GOD on every remembrance of him. I bless GOD for such men as this. It is worth going to China to meet with them. I have been to his home, and he is praying for that dear mother of his. Will you join with him in his prayer, and ask GOD to save his mother, and sister, and every one of his family. If he is fasting and praying every week for that conversion, surely it will be given.

Six years ago, when I went to that province first, there was only one station where European missionaries were residing. Now we have five stations with European missionaries, and five out-stations in connection with this work. Last year fifty-four converts were baptised, a larger number than in any previous year, for the work progresses; and I do trust that there will be 200 this year. We are asking GOD to give us a great blessing, and He has opened up many doors of usefulness for us.

When I was leaving for home, the Christian church there asked if I could bring a message to the Christians of England and Scotland, and I said that I would do so gladly. It is written on these scrolls in letters of gold. May GOD write this message on our hearts. On this side we have, "*We entreat you to come over to help us.*" That old Macedonian cry went first from Europe to Asia, and the Apostle Paul took it as a message from GOD, and went over and preached to them. How much *we* have to praise GOD for that! It comes back to-night to this meeting, from Asia to Europe, as a message from far-off China to you; China is now stretching out her hands to us. Shall we not, like Paul, hear in it the message of God?

On the other scroll we have the words, "*Brethren, pray for us,*" and I wish to emphasize that message to-night. I do ask the prayers of GOD's people here; not only for the missionaries, but also for our dear native Christian brethren. I wish that we had time to speak of some of the trials and persecutions which they have to endure for the cause of Christ. It might cause us to blush to think that we suffer so little for Him. They have to endure being cast out by their friends and relatives. They have to endure much petty persecution, which is very trying to the natural man; and they have to endure very sore trials which we know nothing of in these days. Praise GOD, many of them stand the fire, and come forth purified and bright.

PERSECUTION AND RELAPSE.

I will tell you of one case which came under my own observation—the case of a family who put away their idols and became inquirers at our class, in one of the villages in the Lai-gan district. This family went to the services. Distress came upon them; their friends persecuted them, and the bread-winner of the family was taken very ill. The husband's friends and relatives came and said to the wife, "You are just murdering your husband; you have put away those idols, and now you see what is coming upon you as the result. The idols are taking vengeance upon you, and you are just killing your husband. Be a sensible woman; cast away this foreign religion, and come back to the Buddhist religion, and you will perhaps save your husband's life. If you do not do it, and your husband dies, we will hold you responsible for his death!" Now that poor woman could not read the Bible, and she had no Christian missionary there to instruct her. There were few native Christians in that place, and they had only heard the Gospel about a year or two before. Well, the poor woman became very anxious about her husband; she brought the idols back again, had them reinstated in her house and worshipped them, and she called a Buddhist priest to come and chant prayers with her. But her husband died. She had a Buddhist funeral. The Christians thought that she had given up Christianity altogether; she had ceased to come among them, and they cast her off.

RESTORATION.

About eighteen months after that I was in that district, and we had had a very happy day, and baptised twelve converts. One of the native Christians passing her house, she said, "Come in" (he knew the woman). She said, "I hear that there has been a baptism again." He said, "Yes, twelve have just been baptised." She said, "Oh, I wish that I had known: I should have liked to confess CHRIST too." He said, "*You* confess CHRIST! Why you know what you did: you went back to idolatry again. How can you talk like that? You cannot mock GOD." She said, "Ah! I do not believe in these idols now. I suffered much through my idolatry, and I wish to turn to

the living GOD at any cost." He had some further conversation with her. He saw in her house some idolatrous scrolls. He said, "How can you mock God, and keep those things in your house?" She said, "I am willing to destroy them."

I was asked to go and see her. I went, with about five native Christians, to her house next morning, and I had some conversation with her. She said she was quite prepared to give up all these idols for the sake of CHRIST. After we had prayer with her, she took them all down, put them outside her front door, and set fire to the whole lot of them. There they were, blazing away, the ancestral tablet of her husband as well, and while they were burning we began singing—

"Praise God, from whom all blessings flow;
"Praise Him, all creatures here below."

That woman was received into the Church five months afterwards by baptism, and has now passed away to glory.

BLESSING ON A BOOK.

One more case of a man in that same district. When he heard the Gospel, he went thirty miles to find out some Christians who would instruct him more fully. He went to their house and said, "Is there any one here that can tell me about this Jesus-religion—this Jesus-doctrine?" They said, "Yes; come in:" and he went in. He said, "I have come from a place thirty miles distant because I have received a Book which tells me that my idols are false and useless—not only useless, but absolutely sinful; and I want to know more about this." And these dear friends took him in. They had never seen him before. They kept him for a whole week in their house, teaching and instructing him, and the man became thoroughly changed. He determined to be a follower of CHRIST. He said, "I will go home now, and be a follower of this SAVIOUR, and have done with idolatry." He bought a copy of the New Testament and a hymn-book, and went back to his house.

TROUBLE IN CONSEQUENCE.

The first thing he did there was to destroy his idols and his idolatrous scroll, with the representation of the three principal deities of China on it. He tore this scroll down, and took away the candlesticks and all the incense vases, and his ancestral tablet he split to pieces, and cast on one side. He became a follower of the LORD JESUS CHRIST. I happened to be there shortly afterwards, and I found this idol amongst some rubbish, and I have brought it here to-night, and show it to you as a trophy. This is one of the things which were worshipped by that man for years. He cast it away, and now he is worshipping the living and true GOD.

It may seem to you a little thing to destroy a piece of wood and paper like this, but it meant a good deal to that man. He had not done it long before in came one of his little nephews, and he saw the bare place on the wall. He said, "Uncle, where are your idols gone?" The man replied, "I have destroyed them. They are all false, and of no use whatever." The little boy became frightened, and ran away to his home, and said, "Uncle has gone mad. He has destroyed his idols!" Down came the father of the boy to know what was the meaning of this, and he said, "What is the matter with you now? Where are your idols, and where is your tablet?" "Oh, they are of no use. I have destroyed them for ever. JESUS is my SAVIOUR, and I mean to follow Him." Well, I cannot tell you all that that man had to endure. They beat him most unmercifully, and almost killed him. They threatened to take from him his house and land, and they said, "If you do not give up this JESUS we will kill you." What did he say? "You can take my house, you can take my land, you can take my life, if you will; but I will never give up JESUS! I will never give up JESUS!" Oh, we have such a glorious SAVIOUR to trust in! I shouted "Hallelujah!" I could not help it.

BAPTISED WITH TEN OTHERS.

Well, I baptised that dear man. There were ten others in the village. My heartwas glad. They were the first-fruits for CHRIST in the village. A Christian baptism had never been seen there before, and the people wondered when they saw these people confessing CHRIST, and heard them tell their reasons.

I could tell you of scores of others. Blessed be GOD for what we have seen. We come to you with the sound of glad tidings, and I do trust that it may lead you to pray for these brethren. Take them to your hearts. GOD hath made of one name all Christians under heaven. We are brethren in CHRIST JESUS. Take these dear converts to your hearts; pray for them intelligently; ask GOD to sustain them in all their sorrows and persecutions, and ask Him to give them grace not only to *bear* the persecution, but to *rejoice* that they are counted worthy to suffer for His name.

JOY IN TRIAL.

Last year, at the examination at Gan-k'ing, a number of the literati (the scholars) came to our place to find one of the converts, and they said, "We have come to the conclusion that if you do not give up this religion, and come out to the examinations, you will be deprived of your degree." He has a literary degree corresponding to our B.A. He just laughed with joy. He said, "I have got something far better than that now. You can take my button if you like; my name is written in heaven. I am a child of God. 'To me to live is CHRIST.'" I have heard that man make that statement in the presence of scholars, in the presence of mandarins, and in the presence of the most humble and lowly: "To me to live is CHRIST; there is nothing worth living for but CHRIST."

Rev. THOMAS CHAMPNESS.

I CAME here to-night for a blessing, and I have got it. I am personally indebted to the CHINA INLAND MISSION. The LORD put it into my heart, some three years ago, to start a lay mission in this country. I took some of the CHINA INLAND MISSION ideas as my foundation, and the LORD has very much blessed me. I praise His name! and thank the dear friends who began this work and have carried it on so bravely.

Mr. Hudson Taylor has said to-night the very things which I needed. I am not a man of great faith. I have married a woman who has a great deal of faith, so we manage between us. It is a joint-stock company, and I get the dividend. At times my heart sinks, and I cannot sleep because the money is running away and none is running in. Sometimes I wake my wife at night and tell her how troubled I am. She tells me to go to sleep,

and the LORD will take care of things. I am much cheered to find how GOD helps in this China work, and I shall go home all the stronger in GOD'S service for having been here.

GOD give this Mission and all other missions the right kind of men! We are told by the LORD JESUS CHRIST Himself to pray for labourers—labourers, not merely parsons, you know. I mean to stand by my own order, and to be myself as good a parson as I can, but I do believe that this world is to be saved by men, some of whom cannot spell. I have a man working with me, a big fellow he is, a man that can walk a good many miles and eat a good dinner, and preach so that folks do not go to sleep. I put him to school for three months to teach him to spell. I might just as well have saved my money. He cannot spell, but he can talk, and God blesses him when he talks, and men and women are brought to JESUS CHRIST.

"KNOWING HOW."

It is time that those old-fashioned ideas died out. I have heard tell of a Yankee carpenter who made out a bill for making a door. He charged so much for lumber, and so much for time, and so much for nails, and half a dollar for "*knowing how*." Now that is what we want. If the fellow *knows how*, we must give him the half dollar. We have people writing to us offering themselves for the work, who have failed in everything else, and think that the LORD ought to make preachers of them! People of that sort had better not waste a stamp in writing to me. We want men that can get their living anywhere. We want men of grit and go, and that know how to pray and trust GOD, and carry out His wishes. Mere sermons will not save this world. I firmly believe that the days of the old "three-decker" sermon have gone: I suffered many things from it when I was a lad. I often wish that all preachers had to serve twelve months' apprenticeship in the open air, because when a man preaches in the open air he has to hold the people. I should like every man before he is ordained to show that he could hold the people at a street corner! Your old-fashioned sermon—it belongs to the flint and steel and tinder era. It does not strike the fire quickly enough—we want something better than that. Pray that GOD will raise up in this country, in every country, and especially in connection with this CHINA INLAND MISSION, men who are fit for their work, and men who will stand by the truth as it is in JESUS CHRIST, and be ready to die rather than show the white feather.

POWER OF THE HOLY GHOST.

We believe in the HOLY GHOST. We must have the HOLY GHOST if we mean to win the day. Those men and women in the early days of the Church prayed in Jerusalem for the HOLY GHOST, and they got what they prayed for. This is what we want; nothing else will do in its place. Not men of learning. I do not despise learning; but the benefit of education depends upon whether a man has got anything in him or not. However keen the academical knife is, it can only sharpen a stick if the lead is not there. We want men that have got the lead, for though they may be blunt, there is something in them that will make a mark—and we do not object to its being a very broad mark which the devil cannot rub out.

The Church of CHRIST has surely suffered from men who had not got the thing in them. We want men and women that "*know how*." With the love of God shed abroad in their hearts, and filled with the SPIRIT of GOD they are equal to anything.

MOUNTAINS AND CHAFF.

Do not be discouraged because of difficulties. When I am in difficulty I go to my Bible, and it is wonderful how the Word of GOD comes home to a man when he is hard set, and how it lifts up his heart. The other day I was in trouble about my own work. I saw that promise about the mountains which GOD was going to thresh. Now if there is a real thing in this world, it is a mountain. There it is: a solid fact! Many of our difficulties are just like those mountains; but the Almighty GOD says that He will thresh them, and make them like chaff. Can language be stronger? Can two things be more unlike one another than mountains and chaff? Many on this platform have lived alongside these mountains: there is a time coming when it will not be possible to find them, for the wind will drive them away. Then there will be no opposition to the truth.

The mountains are to be threshed; and what with? A little worm! The devil comes to me and says, "You are a weak thing." I say, "Yes, I am: I own it. I am a poor, weak thing, but I am as good as a worm!" If there is a poor little weak, limp thing in this world, it is a worm, and God says, "See, that is what you are like." Satan says, "Talk about GOD using a sinful man like you!" I say, "Yes, my home is a dunghill, but He has brought me out of it." The worm that used to live in that dunghill is now in the hand of JEHOVAH, and He says, "I will make it a sharp threshing instrument." Sir, He can do it! The GOD that made this beautiful world, and had not one atom of matter to begin with—He who created all things out of nothing—can thresh mountains with an instrument which He can make out of a worm!

GOD'S SUPPLY.

Oh yes; let us have hope in GOD, let us believe our Bible. We belong to this manna-giving GOD. Our GOD is continually showing Himself in great things and little things to be the GOD of providence. I have forty workers, who, like the China Inland Mission men, have no guarantee. It is one of the terms of the agreement, that when there is not anything for them to eat, they will have to go back to their trades and earn money again. One of these poor men wrote to me the other day, and said, "I am visiting the shepherds on the plains of Wiltshire. I have walked fourteen miles to-day. These shepherds live a long way apart. I find it very nice to visit them in their homes, but I wish that instead of having to walk I had a tricycle. I could work one if I had it." That was last Friday afternoon. On the Saturday afternoon I got a post-card from a gentleman in Stockport, who said, "I have a tricycle which I very seldom use. If you have a man who can use one, I will send it to any part of England carriage paid." Was not that like the GOD of the manna?

And this same GOD can do any great thing as well as any little thing. We must have faith in Him that He will give us the men. He has the men. Why should not He give us some like Saul of Tarsus? Why should not He convert Bradlaugh himself? Do have faith in GOD. No matter how bad a man is, the power of the HOLY GHOST can take hold of him in answer to your prayer and mine. In this day of blasphemy and rebuke we should ask GOD to do some great thing. We should expect GOD to come out of His place and distinguish Himself. Let us so believe in this manna-giving GOD. Let us pray to Him that He will pour out His SPIRIT and give us conversions. This is what we want most of all. Friends, I love my GOD with all my heart, and I have

served faithfully some days and some days unfaithfully. I have suffered many things for JESUS CHRIST far away from my father's house. I buried all my comrades once. I have had sorrow upon sorrow, but would go through it all again if the LORD wanted me. So truly sweet is His service, so really blessed his work, that I can understand Paul saying that none of these things moved him.

I do hope that one result of this meeting will be that some here will say, "I will give myself now to GOD as never before, and from to-day carry out GOD'S will and purpose in the earth."

REGINALD RADCLIFFE, Esq.

THE brother who has just sat down has been telling us the very truths of GOD. Mr. Champness belongs to the Wesleyan Methodists. He could tell you if he had time, for I asked him the question and he answered it, that the Wesleyan Methodist body are not going on now conquering and to conquer in England as they did in olden times. And the very same thing is true of the other major denominations in England.

[Then, referring to the serious fact that the increase of the population of England is at a more rapid rate than the growth of the churches, so that there are fewer communicants *per thousand of the whole population* each year than there were the year before, Mr. Radcliffe continued]: What is the Church of England effecting in proportion to the number of its clergy and of its bishops? and what the greater Nonconformist bodies in proportion to the number of their ministers? In all these bodies what an amount of labour there is, and what a profusion of money is poured out for the erection of church buildings and other religious objects in this country. I have in my possession authentic records of the Church of England, of the Wesleyan, of the Baptist, and of the Congregationalist bodies. All of them have in England a profusion of cultured men who have passed through the curriculum of the colleges, a profusion of laymen also—as city missionaries, Sunday-school teachers, and lady workers. But what are the results?

My dear friends, the Church Missionary Society, the Wesleyan Missionary Society, and the Baptist Missionary Society, when they ask us at a public meeting like this to consider the heathen, well know *that this is the way to improve the state of England*, so far as each of their denominations is concerned. One and all of them know that it is as Dr. Duff prophesied forty years ago it would be. [To those who worked disproportionately at home to the neglect of the heathen, and in disobedience to the Divine commission] his one word was, "Ichabod!" Do we plead for China only? I accompanied beloved Mr. Hudson Taylor and Mr. George Clarke through Scotland a few weeks ago, and what did Mr. Hudson Taylor say when he stood up in Glasgow, Edinburgh, Aberdeen, Inverness? He did not plead for the CHINA INLAND MISSION. He began pleading for Europe. He pleaded for Africa. He pleaded for India. He urged CHRIST'S great command, "Go ye into *all* the world." The LORD would take care of the CHINA INLAND MISSION. And if, dear Mr. Chairman and Mr. Champness, you could only have the Methodists, and Church people, and Independents, and Baptists, of this country aroused, and filled with the HOLY GHOST, we should soon think of the heathen; and we could not bless the heathen if we tried, without the rushing water coming down upon England.

We had a sweet word to-day from a worker well-known at Mildmay, Miss Campbell. She is throwing aside all her work in England where she is so useful, and going out to China with the CHINA INLAND MISSION. And another lady who also spoke here is going out. Will that create barrenness in Mildmay, or Manchester, or in England, in the sphere where she might have worked? It will cause a blessing. The place that she leaves will be filled; there will be other sisters raised up, perhaps five or ten, to take her place when she is taken away. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty."

If you trace the history of the Church you will find that churches, founded by the apostles on most scriptural principles, waned and waned as they neglected their commission, and have died out altogether. Take, for instance, the churches of Syria, of Greece, of North Africa. Is there anything in British blood and in the soil of Britain that will make Christianity flourish in England in disobedience to CHRIST'S plainest commands?—commands as plain as "Thou shalt not steal; Thou shalt not commit adultery," viz.—"Go into *all the world*, and preach the Gospel *to every creature*." If we set them at nought, the word of Dr. Duff, "Ichabod," will become true, as will the word of Haggai [i. 6], "He that earneth wages, earneth wages to put it into a bag with holes;" or, as we have it in the margin of our Bibles [v. 8], "I did blow it away."

You in Mildmay have given your hospitality to the CHINA INLAND MISSION. May this anniversary bring blessing to Mildmay, to London, to Britain, to Africa, to our deserted fellow subjects, the 250 millions of India. Let us all with one consent respond, as Jonathan's armour-bearer did, when he said, "Let us go up," and they went up—without means, resting on the living GOD, and routed that enormous foe. And why? Because it is written, "The LORD fought for Israel that day, and there was great discomfiture, and a mighty gathering up of spoil." So may it be after this meeting.

Prayer was then offered by Mr. Clarke, of Natal.

Mr. ARTHUR EASON,

Of the China Inland Mission, Yun-nan.

I THINK that this is the first time that YUN-NAN has been represented by a worker from China upon this platform. It is a province covering an area of 122,000 square miles, and perhaps five millions of souls. We have half a million of Chinese living in the towns, and perhaps half a million scattered in the plains and valleys. The remainder of the five millions are entirely untouched at present.

They have many languages. There are two great tribes, the Lo-lo and the Miao tsï, and there are other tribes, akin to the Shans and Kah-chens, or hillmen of Burmah. All these are as yet practically untouched. We have to learn their languages, and to reduce them to writing.

Within a radius of twenty miles around the city where we were stationed—Yun-nan Fu, the capital of the province—we have five tribes speaking five different tongues. I have tried to ascertain whether there is any affinity between their languages; but, as far as I have heard, it does not seem that there is much: and the tribes keep quite distinct. You will find a village in the plain on which the city stands where they have one particular dialect or language, and a mile or so off you have another

village with quite another language. Chinese is not a sufficient medium. Many of them do not know it, though most of the men are able to speak just sufficient for commercial transactions. I appeal for YUN-NAN. Ask the LORD to thrust labourers forth for special work amongst the aborigines. It will be difficult, because the suspicion of the Chinese will be raised.

All the five years that we were resident in Yun-nan Fu *we* had constant rumours and disquieting reports—at one time in consequence of the action of the French in Tonquin, and afterwards through the British annexation of Upper Burmah. At the first the people understood pretty well that we were not French, nor Romanists; afterwards, when the British entered Upper Burmah our turn came; but the LORD kept us in safety. Sometimes our servants have been so scared that they have packed up their bedding and clothes, and placed them in the garden, with a table near a back wall, that they might vault over in case of a riot; so you may understand something of the difficulties in the interior.

It is just five years since the LORD enabled us to rent premises in Yun-nan Fu, and nearly six years since Mr. Clarke (with his first wife, who afterwards died there) entered the city of Ta-li Fu. I was counting up last night that out of the ninety-nine cities in the province we have now visited something like seventy-nine. Besides these, we have visited numbers of market towns, particularly in the neighbourhood of the capital, where there were ten or twelve thousand people present. We have distributed large numbers of books, tracts, and Gospels, and have preached the Word of GOD to thousands. When Mr. Clarke was with us we had a series of services lasting consecutively ninety days, and the LORD was present with us. Although we did not see any actual result, yet we had constant convictions in the minds of the hearers, and we had cases of inquirers.

On one occasion, about the third day of these services, there were two men in the front of the meeting, in a room holding about one hundred people. These men were friends, and one said to the other, "I must get home, I am going;" but directly he uttered the words he sank back again in his seat, as though held. He nudged his friend a few moments afterwards, and said, "Let us be going." They seemed held there by the power of GOD in the meeting. Mr. Clarke said to me afterwards, "In all my experience in China" (and he had been in the country four or five years longer than myself) "I was never present at meetings where there was such power and interest shown."

The LORD thoroughly roused the people. We have laid the foundation. GOD grant that there may be others to follow, and, whoever the workmen may be, may we speedily see a spiritual temple raised to the LORD.

The Doxology was then sung, and the Rev. Mr. Calvert, of Fiji, concluded with the benediction.

LETTER FROM W. T. BERGER, ESQ.

Dated, Villa Talbot, Cannes, Alpes Maritimes, May 26th, 1887.

DEAR FRIENDS,—At this very hour, in which so many at Mildmay are rejoicing in the good work GOD has accomplished through the instrumentality of the CHINA INLAND MISSION, I am sharing your joy, in spirit, in the Alpes Maritimes of France. Not alone! for the LORD of the harvest—the KING—is with me, and my heart burns by reason of His presence and company.

Exactly twenty-one years to-day (a day never to be forgotten) it was my privilege to accompany, as far as Gravesend, in the good ship *Lammermuir*, dear Mr. and Mrs. Taylor, their family, and some fourteen Christian brethren and sisters on their way to China—a feeble band, if you will, but of that small seed-corn hath not GOD caused to grow up a goodly tree? May all praise and glory be ascribed to Him.

Those who were at the birth or installation of the mission, or were connected with it during the early years of its existence, can more fully appreciate the loving tenderness of our HEAVENLY FATHER toward us and the enterprise, inexperienced as then we all were.

Whilst we rejoice to fall down in adoration before the AUTHOR of all good, are we not constrained by His love and faithfulness to lift up our heads and cry aloud, "Glory to GOD in the highest, and on earth peace, good will toward men"?

Must we not go forward? If encouragement can justify our doing so, we shall rise as one man and give ourselves to the work. Has not GOD been training us, and all interested in this work, so that greater things—far greater things—may yet be accomplished? Has He not from the beginning issued the word, "Be fruitful and multiply," and declared "that all the earth shall be filled with His glory"?

Can we stay the ship whilst in full sail, making such headway towards the goal? Impossible! we scout the thought. Do we fear the winds and the waves? O thou of little faith, wherefore didst thou doubt? That Peter was afterwards ashamed, and regretted his lack of confidence in JESUS, we may be assured.

After the LORD had sent forth other seventy, He added, "The harvest is plenteous, but the labourers are few; pray ye therefore the LORD of the harvest that He send forth labourers into His harvest." A few words upon this remarkable statement.

We are commanded to pray to the LORD of the harvest, that HE will send forth labourers into His harvest. What Divine wisdom is here! how foolish and wrong on our part if we neglect to do so, or if we practically take the work out of His hands!

The LORD of the harvest will find and send forth *His* labourers. *He* will not choose unfit instruments; they may be youthful and ruddy as David, but they certainly will be men and women of faith—faith in the GOD of the armies of Israel. I do not mean simply Christians, but those who have had somewhat to do with the Lion and the Bear and their GOD. They will see no danger, nor fear any evil; they will go to the work rejoicing that they are accounted worthy to do battle for their LORD and KING.

JESUS did not bid His disciples pray that the labourers should be provided for. He knew well that the LORD of the harvest would see to this, for the labourer is worthy of his hire. Happy those who realise that it is the LORD of the harvest who hires and thrusts them forth into the field. They know the meaning of "*The LORD will provide!*"

Whilst it is our privilege as workers together with GOD, both in seeking, sending forth, and providing for the labourers, may we never take the responsibility out of our FATHER'S hands, or attempt to bear the burden ourselves; it would surely be too heavy for us.

If the work is not really of GOD, then let it fall! and if we are not called of Him to help it forward, let us relax our hands; but if we are satisfied the work is His,

and that we are called to share in it, then may we pursue it with all our might, and "to the LORD"! Who can doubt the issue? If GOD be for and with us, who can be against us?

After fifty-three years of knowing and serving the LORD, I feel more than ever that it is the dwelling in the secret place of the MOST HIGH, the being upon our faces beholding the glory and beauty of the LORD, and inquiring in His temple, that is the source of all our blessing and capacity for fulfilling His service. Let us shun the unbelief of Israel, whose spirit was not steadfast with GOD, who tempted Him, saying, *Can* GOD furnish a table in the wilderness? . . . *Can* He give bread also? limiting the HOLY ONE of ISRAEL; rather may we lay hold of that precious word, "Son, thou art always with me, all that I have is thine"! All is at thy disposition. You have but to ask, and I will give thee all thou canst profitably employ, and when thou hast utilised the five talents I will give thee five other talents—and so on. And is not this true, dear friends, of all GOD'S riches in glory? Are they not all at our disposition? Do we lack faith, love, meekness, patience, holiness? Ask, and ye shall receive! And as we grow from day to day into the image of our LORD, we will continue asking and receiving until we shall see Him as He is, when we shall be altogether like Him.

The rivers of living water which are to flow out of the believer come from the throne of GOD, and of the LAMB, the risen SAVIOUR, the LORD of Life! There must be the inflowing before the outflowing, and the measure of the outflowing will depend upon the measure of the inflowing. What a mystery! This spake JESUS of the SPIRIT! but like the rivers of earth which come from the clouds, and flow into the mighty ocean, so will the rivers of the water of life (the SPIRIT) flow back to Him from whom they proceed, to His eternal glory!

It was my privilege to have the management of the home department of the Mission during the first seven years of its existence, when its friends were comparatively few; when many thought it lacked good odour; when storms and tempests were many and severe; but we continue through GOD'S goodness unto this day.

From the first we had a deep conviction that the work was of the LORD, and constantly reminded Him of it, especially in our daily meeting for prayer. When funds were getting low, GOD was supplicated to send in what was required, and to His praise we can affirm, at no time had we less than £19 in hand. We avoided debt upon principle; we never asked any one for money; not that I objected to lay the need before Christian friends, that they might share in the privilege of supporting a work for the LORD (if it were in their heart to do so), but because we had no necessity.

Through failing health I was obliged to relinquish the home management, then assuming dimensions calling for an office in London, a staff of clerks, etc., etc. But my sympathy and co-operation have in no wise relaxed, and its prosperity lies very near my heart.

In conclusion, dear friends, let us commend this mission, every worker connected with it, and ourselves to the keeping of our gracious GOD and FATHER, who will not fail nor forsake us. And may we continually seek and expect the outflowing of the SPIRIT. Thus shall we find the doing the will of GOD, and seeking in all things and at all times to please Him, to be our meat and drink.

Above all, may we lie low, and not say in our hearts, as Israel of old, "My power, and the might of mine hand hath gotten me this wealth." See Deut. viii. 13-18.

In Memoriam.

MR. JOHN CHALLICE.

AT our annual meetings prayer was offered for our beloved brother and valued treasurer, Mr. Jno. Challice, then seriously ill. We hoped that he might have been raised up again, but such was not the will of GOD, and on June 10th he peacefully fell asleep in JESUS.

He was an old and tried friend, a sympathiser and helper before the Mission was fully inaugurated, and his interest only deepened as time went on. When in 1872, through failure of health, Mr. Berger had to retire from the management of the home-work, Mr. Challice was one of the first to suggest the need of additional help, and to render it himself as a member of the Council then formed.

The value to the Mission of his unremitting services as treasurer also has been very great: to him the office was no sinecure; most scrupulously and conscientiously he examined the accounts, from week to week making a private audit of every page. Nor was his aid confined to time and counsel, for many and frequent were his gifts to the work he loved.

His remains were interred in the family grave, Sudbury, Suffolk, on June 15th. The funeral was attended by Mr. Broomhall and Mr. Fishe, as representatives of the Council, and by Mrs. Hudson Taylor, in the absence of her husband. We would ask for his widow and children the prayers of our readers, that they may be sustained and comforted in their affliction.

MRS. DOUTHWAITE.

ON the evening of June 27th we had the pleasure of welcoming home Mr. and Mrs. Samuel Clarke from China; but our joy was saddened, and we were greatly shocked by the tidings, which they were the first to bring us, of the removal of our beloved sister and friend, Mrs. Douthwaite. There has been much sympathy felt, and prayer offered for the bereaved husband and beloved parents. We subjoin an extract from Dr. Douthwaite's letter, and have received a brief sketch of her life, taken from the funeral sermon preached by the Rev. J. L. Nevius, D.D., of Che-foo, which we hope to give in our next number.

Extract from a Letter from Dr. Douthwaite.

CHEFOO, *May 23rd*, 1887.—Five weeks ago my beloved wife led the singing in Union Chapel, as was her wont every Sunday morning. In the afternoon she preached as usual to her congregation of women in her day-school at Tung-chwang, a village twenty minutes' walk from here. Afterwards she led the singing, and played the organ at our children's service, and thus ended her last day of active service for CHRIST. In the evening she complained of feeling chilly, but as the weather was rather cold, we thought nothing of it. The following morning she complained of severe headache. I soon discovered that she had fever, and by the evening of the second day the temperature had risen to 105°—I had to deal with a violent case of typho-malarial fever.

On the thirteenth day the temperature fell to normal, and my heart was gladdened by signs of convalescence. My joy was short-lived, however, for at 4 a.m. the following morning the temperature suddenly shot up to 104°, and soon symptoms of double pneumonia set in. From that time I gave up hope, yet believed it possible that GOD would give her back to me in answer to the many fervent prayers of His people here. But such was not His will, and on the morning of the 9th inst. she joined the throng of the redeemed in heaven.

You, who have passed through the same trial, will be able to realise somewhat the utter desolation of my heart. In spite of the glorious assurance that my loved one is now with her SAVIOUR, and therefore enjoying unutterable bliss; in spite of the loving sympathy of my dear friends here, the awful fact remains as a heavy burden on my mind day and night, that she, who for twelve happy years has been the loving sharer of all my joys and sorrows, has gone from this earth for ever. I do not repine, for I know it is the LORD'S doing, and He can make no mistake. I can but bow in submission to His will, and long for the time—not far off—when we shall be again united—but with a purer, holier affection, and a much greater capacity for loving than we have known on earth, to be engaged in still higher services, if possible, than that which has been our delight here.

I cannot speak too highly of the loving attention bestowed on my dear wife by Miss Whitchurch, Miss E. Taylor, and Mrs. Rendall, who nursed her day and night during the three weeks of her suffering. I was very thankful also to have the assistance of Drs. Hunter and Cameron, for in my anxiety I could not rely upon my own judgment.

I cannot write more now. I shall continue my work as before, but with greater earnestness, so long as GOD gives me strength for it.

Tidings from the Province of Shan-si.

FROM MR. STANLEY P. SMITH.

FASTING AND PRAYER FOR "THE HUNDRED."

January 26th, Ping-yang Fu.—To-morrow we are to have a united day of fasting and prayer. The China Inland Mission are going to ask the LORD for 100 Missionaries this year. If given, it means 100 sappers working at the Devil's kingdom in two years' time. Cry out and shout, dear friends, for great is the HOLY ONE in the midst of us! The ladies from Hoh-chau are down here, and we are all stopping with Mr. Bagnall, pastor of Ping-yang Fu, and Mrs. Bagnall.

THE BEGGARS.

On the Chinese New Year's day, Mr. Hoste and I gave a dinner to beggars. Over fifty came. It was most affecting to see them, and their gratitude to GOD, we believe, was very touching. We had them in the chapel, with rush mats spread on the floor. On these they sat while we and some of the Church members sang and preached to them. I believe it to be a sacred duty to look after these poor ones, up to one's strength. I have no doubt the Charity Organisation Society may be a very estimable society, but, after all, it sounds very much like *the Gospel to the deserving*. Thank GOD the Gospel is not this—in His scheme the *un*deserving find room. I make this remark *apropos* of some dear native brethren, who urged in different ways the uselessness of kindness to them. Now let it be that they are scamps and vagabonds in every sense of the term; GOD loves them; that is enough, and whom GOD loves, we must and do love too. O how the heartburns, the discords, and the fault-finding of Christian men, the one with the other, have their root in the fact that we do not consider *how we have been treated by* GOD; *e.g.*, who would find it hard to forgive an injury, if he dwelt on GOD'S mercy in CHRIST?

Since I last wrote, I have conducted the first two Christian marriages in the Chao-ch'eng district.

TWO CHRISTIAN MARRIAGES.

Of course it created great excitement, and, to add to the novelty, my harmonium was carried there for the occasion. At what time do you think the marriages took place? After midnight one, and just before midnight the other. The bridegrooms in both cases were fifteen years of age, and the brides about seventeen—the bridegrooms in both cases Christian, and the brides heathen. This latter circumstance is unavoidable, as, according to custom, these marriages are settled by the parents of the parties concerned long before, generally quite in young childhood; so, of course, these two matches were made long before they heard of the Gospel.

About midnight, the sound of tom-toms and music—if music may be applied to such discordance—in the distance announced the fact that the bride in her sedan was being brought from her village, and nearing the bridegroom's house. We thereupon gathered in a tent erected in an open yard. We will not say what the thermometer was, but warmly clad the cold made no difference. Two chairs were placed in front of the table facing me; the bridegroom was first escorted to a chair, and then the bride, dragged* by a number of lady attendants, four in number, to her seat. The service was very short and simple, and consisted mainly of prayer and singing, with the customary questions as to willingness, etc., on the part of bride and bridegroom. It was a grand opportunity for the Gospel, as people came in from many parts. GOD willing, after the Chinese New Year, we shall have a wedding here, a sister of Mrs. Hsi to an elder of our church, both most out and out children of GOD. When the time arrives (D.V.), I shall be able to send you an account of this.

* To come willingly would be considered a sign of forwardness.

FIFTY ENQUIRERS.

GOD is doing mighty things in Pu-hien, half-way between here and Sih-chao. There are now fifty enquirers, and this work has sprung up quite lately. Do you realise this—GOD answering your prayers most mightily? Cry more, ask for greater things with more assurance. Do you realise Mark ii. 24 (R.V.) when you pray?—"What things soever ye desire when ye pray, believe that ye *have* received them, and ye shall have them." Worthy, WORTHY is HE to receive honor.

THE HUNG-TUNG CIRCUIT.

It might make my circuits more intelligible if I draw a ground plan of the districts or "circuits" of the Hung-t'ung church work.

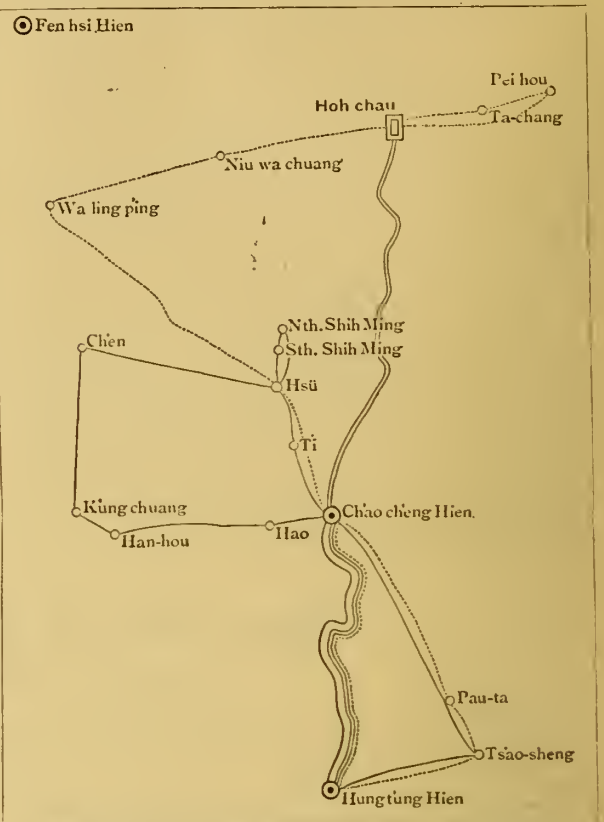
You probably know that in China there are eighteen provinces. These provinces are sub-divided into 1,500 hiens. These hiens, or districts, have each of them a chief town, which is itself called the hien; as, for instance, Hung-t'ung is a hien town, and therefore called Hung-t'ung-hien. The hien towns control the affairs of the surrounding villages. Hung-t'ung has over three hundred villages under it, though some of the villages are extremely small, while some number a thousand and more families, and many some hundreds of families.

You will see by the accompanying map that in our work the Hung-t'ung station is supposed to look after four hiens, viz., Hung-tung, Fen-hsi, Chao-ch'eng, and Yoh-yang,* and one chau (which is larger than a hien), Hoh-chau.

Of course these circuits are done on foot. A cart would be impossible—as to most of these villages there are no cart-roads—and a beast impracticable as well as an unnecessary expense. Mr. Hoste and I both do these rounds, he a fortnight after me. We have a trusty henchman, and each takes a small bag, which is all the kit that is necessary. This gives the people in these villages an average of one visit a month, and on each visit you can give two services. Each circuit takes nine days.

NEW PREMISES.

The Chinese year is not yet ended, there being yet some sixteen days to complete the last month. I hope this month to get the front block of buildings, which I have often mentioned in letters. The landlord is still in them. When they are obtained, Mr. and Mrs. Hsi will come and live here. I am thinking of putting myself under Mr. Hsi, as he has been much used of GOD, and the work has been directly or indirectly, mainly his. I am far from believing in the "Divine right" of missionaries; that because one comes out as a missionary, therefore all ought to bow to one's opinion, and accept one as guide. There is ONE GUIDE to the Church, and O for all to look to HIM!



MAP OF THE HUNG-T'UNG CIRCUITS.

Accounts of Native Christian Workers.

FROM MISS JAKOBSEN.

HOH-CHAU, *Mar. 2nd.*—You cannot think how thankful I am that GOD sent me out to this heathen land. Last night we had a very blessed meeting. A Chinese Christian, who came up with Mr. Stanley-Smith, gave his testimony as to how GOD had led him. He is the first missionary the Hung-t'ung church has sent out. He is going to the south of the province. He is full of CHRIST; he said, "I am going because the LORD has called me." Mr. Hsi said that if he went he was sure to suffer, but he answered, "I am not afraid. If the people will not receive me or hear the Gospel, it will be because the time has not yet come, but I believe it will soon come. I do not trust in men, but in the LORD. I have no money, and I have a family at home, but I have left them for JESU'S sake. I do not know what will meet me, but the LORD knows, and He will help." We received great blessing in seeing that man's simple faith in GOD. Do pray for him. I am sure he will have suffering to go through.

The people here in Hoh-chau are so very very kind. They hardly know what to do to make us comfortable. Praise the LORD!

FROM MR. STURMAN.

T'AI-YUEN, *Mar. 10th.*—The man who was converted in the refuge this year is really growing in grace. The more we see of him the more convinced we are of his reality. At the prayer-meeting a fortnight since, he prayed for help and guidance about opening a room in his house for preaching. After the meeting he opened his heart to me, and told me he had been asking the LORD what he should do with the money he would have spent in opium this year, and this is what he thought the

* Yoh-yang Hien, E. of Hung-t'ung, being beyond the border of the map, is not shown in it.

LORD wanted, that he should build a large room in his house (he is a mason), for worship, so that we could go and preach to all the neighbours. He came and did some work for me, but refused to take any money, saying: "How can I take your money when you have taught me the way to GOD and to heaven?"

Signs of Blessing.

FROM MR. GEO. MILLER.

NING-KWOH FU, *May 21st.*—I have been so busily engaged in the LORD'S work that I have not had time for writing. For four months I have been kept preaching the Gospel almost every day, from morning until evening. The number of visitors here has been something extraordinary, and having no native helper, it has been hardly possible for me to take advantage of all the opportunities given for making known the good tidings. After much prayer, I went to Gan-k'ing to ask help, and Mr. Reid, of Chī-chau, agreed to accompany me to Ning-kwoh. I felt, also, that a native helper was necessary, and after conversation with the superintendent it was decided to send on Yang Ts'üen-ling to help in the work here, leaving the old elder at Wu-ku in charge of the work there.

You will be glad to hear that God is doing great things for us. There is quite a revival going on in our midst. Thirty-seven people have given in their names for baptism, twelve of whom will be baptized, I expect, at the end of next month. On Sabbath our chapel is crowded to overflowing. Most of the people come from the villages; some walk ten miles and others thirty to hear the Gospel. I do feel, as far as my observations will allow me to conclude, that some are really converted.

Although at present it is a busy time with the farmers, still they continue to come, and show greater interest than ever in seeking to understand the simple truths of the Gospel.

I expect in a short time to open two chapels in the country, which, by GOD'S help, will, I hope, be self-supporting. We want the native Church to realise their responsibility more than they have done in past years. If there is to be a pure and devoted church, the native Christians must be taught to give and work freely for the MASTER'S sake. No doubt, if we require strict obedience to the principles of the Gospel, it will take us longer to gather a church; but when it is formed, it will be likely to prove steadfast and immoveable—an ornament of beauty to the LORD.

Altogether, I think there are over 100 inquirers here.

A Priceless Privilege.

FROM MISS MACKEE.

YANG-CHAU, *May 9th.*—How shall I begin to tell you of the Lord's goodness to me all the way? He made everything so comfortable for me on board ship, and used me there too, I believe, to the salvation of souls. I had a sweet realisation of His blessed presence all the time. Before I left my dear friends I did rather dread the parting, but my prayer was that GOD would smooth the way, and make it as little painful as possible; and, praise His name, He did exceeding abundantly above what I asked or thought. And then I thought, when the excitement is over, I shall find it lonely, but instead, I do not know what it is to feel lonely, for my blessed Saviour is so precious to my soul that I just "feel like singing all the time." I do adore Him that He has brought me out to this land to work for Him. CHRIST and GOD and eternity never seemed so real to me before; and, oh, gladly would I leave home and friends, and all for His dear sake, to receive the blessings which He has just poured down on me ever since. I have already proved, over and over again, the truth of our LORD'S statement in Matt. x. 29, 30, for I have been receiving the hundredfold ever since I left my dear home.

I was privileged the very first week of my arrival in Yang-chau to witness four baptisms, and since then another man has applied for baptism. Praise GOD. The LORD is working here, and I believe He has great things in store for Yang-chau, and indeed for the whole of China. GOD speed the day when His knowledge shall cover it as the waters cover the sea.

I don't know why the Christians at home who could come out hold back; it is a privilege, a *priceless, glorious* privilege to be co-workers with the Master in this dark land. May the SPIRIT of GOD carry the truth home to very many hearts, as Mr. Taylor lays before them the *needs* and *claims* of China, and may the people be stirred up to realise their individual responsibility to give this land the Gospel. May he have great grace to tell it out, and may the HOLY SPIRIT cause his words to sink down deep into hearts, so that they cannot but cry out, "Here am I, send me."

Brief Notes.

Mr. ARMSTRONG writes from Shanghai on June 3rd of revival there, in which "some of GOD'S children have been stirred up, and many souls saved." He continues—"I praise GOD that He sent me to China; He has taught me since leaving London lessons of trust that I do not think I could have learned anywhere else."

Mr. JUDD writes from Che-fu on May 23rd, "We arrived safely here on Thursday, 12th; we were very sorry to part from Miss Parker, at Shanghai; she is a loving earnest worker, and I believe the LORD gave her fruit on board the *Saghalien*. . . . I am expecting that we shall have large blessing in Ning-hai and neighbourhood. . . . Yesterday (Sunday) afternoon, I spoke to our two English schools together, after which one new girl came out weeping to Miss Seed, wanting to trust in JESUS, which she did; another soon followed her. Later Miss Hibberd came to tell us that four of the boys also had yielded themselves to the SAVIOUR, and our hearts were filled with joy."

Arrivals in China.

On May 21st, Mr. and Mrs. ARMSTRONG, and Misses KNIGHT, ELLIS, SCOTT, MILES, JUDD, CULVERWELL, FORTH, and STEWARTSON arrived safely in Shanghai.

Arrivals from China.

Mr. and Mrs. S. R. CLARKE and infant reached London on June 10th, considerably benefited by their journey.

Departures for China.

It is proposed that the first autumn party of accepted missionaries should sail for China on August 25th, to be followed by other parties fortnightly.

China Inland Mission.

ABSTRACT OF CASH ACCOUNT FROM JANUARY 1st to DECEMBER 31st, 1886.

	£ s. d.	£ s. d.	£ s. d.
Balance, General Account		3 5 10	
„ Deposits...	500 0 0		
New Prayer-Meeting Room	445 7 0		
		945 7 0	
			948 12 10
Receipts acknowledged in "CHINA'S MILLIONS":—			
General Account,—Donations		14,877 16 2	
Special Accounts,—Donations and Receipts for Sales of Goods	5,707 3 3		
Receipts for Sales of Publications...	781 16 10		
		6,489 0 1	
			21,366 16 3
Donations received in China, as acknowledged on other side			782 4 8

Dr. SUMMARY SPECIAL ACCOUNTS. *Cr.*

	£ s. d.		£ s. d.
Balances ...	945 7 0	A.	2,846 1 4
A. £2,846 1 4		B.	232 6 0
B. 232 6 0		C.	0 12 0
C. 0 12 0		D.	825 0 6
D. 831 5 6		E.	27 17 10
E. 27 17 10		G. 371 2 4	
G. 371 2 4		„ 410 14 6	
„ 410 14 6			781 16 10
H. 51 10 4		H.	51 10 4
I. 55 3 2		I. 55 3 2	
„ 1,518 15 0		„ 3 11 0	
L. 16 10 6			58 14 2
M. 25 16 7		L.	16 10 6
O. *d.* 1 5 0		M....	25 16 7
„ *e.* 100 0 0		Transfer from Deposit	200 0 0
	6,489 0 1	O. Balances...	2,368 1 0
	£7,434 7 1		£7,434 7 1

	£ s. d.	£ s. d.	£ s. d.
A Remittances to China (including Special Donations, £2,846 1s. 4d.)	14,255 9 7		
„ Credits included in "Abstract of China Accounts"	782 4 8		
B Payments to Missionaries at Home and Burmah (including Special Donations, £232 6s. 0d.)	1,770 16 9		
			16,808 11 0
C Board, Lodging, Travelling, and Personal Expenses of Candidates during Training and Probation (including Special Donation, 12s. 0d.)			299 4 1
D Outfits and Passage Money to China (included in Special Donations, £831 5s. 6d.) ...			825 0 6
E Rents, Rates, Taxes, Gas, Coal, Water, Mortgage Interest, Repairs, etc. (including Special Receipts, £27 17s. 10d.)			216 13 4
F Secretaries and Clerks			493 10 0
G "CHINA'S MILLIONS" sent to Donors, and Postage of same			225 0 0
„ Printing, Binding, Woodcuts, etc. "CHINA'S MILLIONS" and Volumes (largely recouped by Sales, £371 2s. 4d., Stock in Hand, etc.)			537 15 4
„ "A Missionary Band" Account (largely recouped by Sales, £410 14s. 6d., Stock in Hand, etc.)			612 11 6
H Photographs and Missionary Boxes (including Sales, £51 10s. 4d.)...			60 7 6
I Stationery and Goods for Office use, and for Sale to Missionaries (including Sales, £55 3s. 2d.			193 1 3
„ Goods and Medical Stores for China (included in Special Donations, £1,518 15s. 0d.) ...			34 12 2
J Postages and Telegrams			94 15 1
K Petty Cash			8 4 4
L Expenses of Meetings—Travelling, Printing, etc. (including Special Donations, £16 10s. 6d.)			175 1 6
M Freight on Goods to China, Carriage of Parcels, etc. (including Receipts, £25 16s. 7d.)			89 17 0
N Bankers' Charges		4 19 9	
„ Annuity in consideration of Donations to the Mission		27 10 0	
			32 9 9
O Balance, General Account		22 18 5	
„ *a.* „ Outfits and Passages Acct.	6 5 0		
„ *b.* „ Drugs and Surgical Instruments for China...	15 4 0		
„ *c.* „ Shanghai House and Land...	1,500 0 0		
„ *d.* „ New Prayer-Meeting Room	446 12 0		
„ *e.* „ Deposits	400 0 0	2,368 1 0	
			2,390 19 5
			£23,097 13 9

£23,097 13 9

We have examined the above Account, with the Books and Vouchers, and the Bank Pass Book, and find it correct.

1, Finsbury Circus, London, E.C. *25th May*, 1887 *(Signed)* THEODORE JONES, HILL, & VELLACOTT, *Chartered Accountants.*

Disposition of Funds Remitted from England and Donations received in China during 1886.

	Tls. cts.	Tls. cts.
Balances :—		
General and Special	44 24	
Relief Fund	347 07	
		391 31
General and Special Accounts :—		
Remittances from England— £14,255 9s. 7d.		
Produced at Current Rates of Exchange	62,607 96	
Tls. cts.		
*Donations in China ... 3,128 93		
Less Relief Fund Donation, 256 ... 46 27		
	3,082 66	
†Transferred from Exchange and Interest Account 918 07		
Unexpended Funds returned to Account... 166 74		
	1,084 81	
		66,775 43
Relief Account :—		
*Donation in China, A 256 ...	46 27	
†Interest on Investments and at Current Account...	184 24	
Investments withdrawn	1,200 co	
		1,430 51
	Tls.	68,597 25

	Tls. cts.	Tls. cts
General and Special Accounts :—		
Payments to Missionaries—		
For Personal use	46,434 57	
For the Support of Native Helpers, Rents, Repairs of Houses and Chapels, Travelling Expenses, and Sundry Outlays on account of Stations and Out-stations of the Mission ... Tls. 14,272 98		
Less Medical Relief 205 75		
	14,067 23	
For Expenses of Boarding Schools ... Tls. 2,059 41		
Less Payments from Relief Fund ... 1,122 90		
	936 51	
For Houses Accounts	2,996 43	
For Passages to England... ...	1,313 57	
For Purchases of Books, Stationery, etc....	320 98	
For Deposits of Native Church Funds	120 00	
		66,189 29
Relief and Orphanage Accounts :—		
Support of Children, etc., in Orphanages and Schools, as above ...	1,122 90	
Medical Relief	205 75	
		1,328 65
Balances :—		
General and Special...	630 38	
Relief Fund	448 93	
		1,079 31
		Tls. 68,597 25

* LIST OF DONATIONS IN CHINA.

No. of Rect.	Tls. cts.
A 245	15 00
246	218 18
247	18 75
248	215 73
249	21 82
250	43 34
251	7 50
252	2 25
253	21 62
254	35 00
255	Cancelled
256	46 27
Car. ford. Tls.	645 46

No. of Rect.	Tls. cts.
Brot. ford. ...	645 46
A 257	400 00
258	20 25
259	12 00
260	250 00
261	20 67
262	100 00
263	7 50
264	250 00
265	380 00
266	20 00
267	200 00
Car. ford. Tls.	2,305 88

No. of Rect.	Tls. cts.
Brot. ford. ...	2,305 88
A 268	0 75
269	15 00
270	37 50
271	218 68
272	110 75
273	19 13
274	10 co
275	4 00
276	233 41
277	27 00
278	16 88
Car. ford. Tls.	2,998 98

No. of Rect.	Tls. cts.
Brot. ford. ...	2,998 98
A 279	9 00
280	7 50
281	15 00
282	5 47
283	20 00
284	22 50
285	20 40
286	30 08
Tls.	3,128 93

Tls. 3,128 93 cts. at 5s. =£782 4s. 8d.

† EXCHANGE AND INTEREST ACCOUNT.

	Tls. cts.
Profits by Exchange	551 00
Interest	333 81
Rents	217 50
Tls.	1,102 31

	Tls. cts.
Transfer to Gen. and Special Account, as above ...	918 07
,, Relief Account ,, ...	184 24
Tls.	1,102 31

We have examined the above Abstract with the Returns from China, and find it correct.

We have traced the Amounts charged in the "Home Accounts" as remitted to China, and find that they are all duly accounted for.

1, Finsbury Circus, London, E.C.
25th May, 1887.

(*Signed*) THEODORE JONES, HILL, & VELLACOTT,
Chartered Accountants.

Stations and Missionaries of the China Inland Mission.

(The Out-Stations of the Mission are not given in this table and the names of Associates are printed in Italics.)

I.—Province of Cheh-kiang.

Population of Province*, 12 *millions; Area† of Province*, 39,150 *square miles.*

1. *Ning-po*, 1857.

J. Williamson, Superintended from Fung-hwa.

2. *Fung-hwa*, 1866.

J. Williamson 1866
Mrs. Williamson 1875

3. *Ning-hai*, 1868.

M. Harrison 1885

4. *Shao-hing*, 1866.

James Meadows 1862
Mrs. Meadows (*née* Rose) .. 1866

5. *Shing-hien*, 1869.

J. A. Heal 1885

6. *Hang-chau*, 1866.

(*Pastor Wông Læ-djün.*)
(„ *Nying Ts-ky'ing.*)

7. *T'ai-chau*, 1867.

W. D. Rudland (absent).. .. 1886
Mrs. Rudland (*née* Knight) .. 1876

8. *Wun-chau*, 1867.

George Stott 1866
Mrs. Stott (*née* Ciggie) 1870
Miss Oliver 1886

9. *Bing-yae*, 1874.

R. Grierson 1885
E. S. Sayers 1886

10. *Kiu-chau*, 1872.

David Thompson 1881
Mrs. Thompson (*née* Dowman) .. 1881
Miss S. Carpenter 1883
Miss M. Carpenter 1883

11. *Chang-shan*, 1878.

Miss Byron 1884
Miss Littler 1886

12. *Kin-hwa*, 1875.

A. Langman 1884
A. Wright 1886

Native Helpers, 66—6 *Pastors*, 29 *Assistant Preachers*, 4 *School Teachers*, 12 *Colporteurs*, 15 *Bible-women.*

II.—Province of Kiang-su.

Population of Province*, 20 *millions; Area† of Province*, 44,500 *square miles.*

13. *Shanghai*, 1854.

J. W. Stevenson 1866
J. E. Cardwell 1868
Mrs. Cardwell 1868
Miss Mary Black 1884

14. *Yang-chau*, 1868.

John McCarthy 1867
Miss C. K. Murray 1884
Miss M. Murray 1884

Miss McFarlane 1884
Miss Jennie Webb.. 1885

Tsing-kiang-p'u

Miss Annie Say 1886
Miss Fausset 1886

Native Helpers, 5—1 *Pastor*, 1 *Assistant Preacher*, 1 *School Teacher*, 1 *Colporteur*, 1 *Bible-woman.*

III.—Province of Gan-hwuy.

Population of Province*, 9 *millions; Area† of Province*, 48,161 *square miles.*

15. *Gan-k'ing*, 1869.

F. W. Baller 1873
Mrs. Baller (*née* Bowyer) .. 1866
William Cooper (absent) .. 1881
Mrs. Cooper (absent) .. .. —
F. Marcus Wood 1883
Mrs. Wood (*née* Williams) .. 1883
W. S. Johnston 1887
John Brock.. 1887

Wm. Russell 1887
John Darroch 1887
F. Dymond (Bible Christians' Mission) 1887
S. Pollard (Bible Christians' Mission) 1887

16. *Ch'i-chau*, 1874.

John Reid 1884

17. *Ning-kwoh*, 1874.

George Miller 1884

18. *Hwuy-chau*, 1875.

Duncan Kay 1884
Mrs. Kay (*née* Mathewson) .. 1884
Miss J. D. Robertson 1886
Miss S. E. Jones 1886

19. *Lai-gan*, 1887.

R. J. Landale, M.A. 1876

Native Helpers, 4—1 *Pastor*, 1 *Assistant Preacher*, 2 *School Teachers.*

IV.—Province of Kiang-si.

Population of Province*, 15 *millions; Area† of Province*, 72,176 *square miles.*

20. *Ta-ku-t'ang*, 1873.

H. Hudson Taylor 1881
Mrs. H. H. Taylor (*née* Gray) .. 1884
A. Hudson Broomhall 1884

Miss C. P. Clark 1886
Miss Maria Hudson Taylor .. 1884

21. *Yuh-shan.*

Miss M. Williams.. 1884

Miss Macintosh 1884

22, 23. *Ho-k'eo and Kwei-k'i.*

Miss A. Gibson 1884
Miss F. Tapscott 1886

Native Helpers, 7—1 *Pastor*, 5 *Assistant Preachers*, 1 *Bible-woman.*

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* The estimate of population is that given in the last edition of "China's Spiritual Need and Claims."

† For comparison, the following particulars are given :—

Population of England, 24,613,926; Scotland, 3,735,573; Wales, 1,360,513; Ireland, 5,174,836.
Area „ 50,823 sq. mls.; „ 29,820 sq. mls.; „ 7,363 sq. mls.; „ 32,531 sq. mls.

V.—Province of Hu-peh.

Population of Province*, 20½ *millions*; *Area† of Province*, 70,450 *square miles.*

24. *Wu-ch'ang*, 1874.

J. F. Broumton 1875
Mrs. Broumton 1879
Maurice J. Walker 1885

25. *Fan-ch'eng*, 1878.

Thomas Hutton 1884
Mrs. Hutton (*née* Le Brun) .. 1885

Miss J. Black 1883

26. *Sha-shï*, 1884 (*for Hu-nan*).

A. C. Dorward (absent).. .. 1878
W. L. Pruen, L.R.C.P. 1880
Mrs. Pruen (*née* Hughes) .. 1876
Henry Dick 1883
T. James 1885

F. W. K. Gulston 1885
Miss E. Wilson 1876
Miss Mary Evans 1882

27. *Lan-t'an*, 1887.

George King 1875
Mrs. King (*née* H. Black) .. 1883
Miss Emily Black.. 1884

Native Helper:—1 *Assistant Preacher.*

VI.—Province of Ho-nan.

Population of Province*, 15 *millions*; *Area† of Province*, 65,104 *square miles.*

28. *Chau-kia-k'eo*, 1884.

John Finlayson 1884

J. R. Douglas 1885

29. *She-k'i-tien*, 1886.

J. A. Slimmon 1884

Native Helpers:—2 *Assistant Preachers.*

VII.—Province of Hu-nan.

Population of Province*, 16 *millions*; *Area† of Province*, 74,320 *square miles.*

This province is worked from Sha-shï, HU-PEH, which see.

VIII.—Province of Kwei-chau.

Population of Province*, 4 *millions*; *Area† of Province*, 64,554 *square miles.*

30. *Kwei-yang*, 1877.

George Andrew .. .. .. 1881 | Mrs. Andrew (*née* Findlay) .. 1882 | Thomas Windsor 1884

Native Helpers, 3—2 *Assistant Preachers*, 1 *School Teacher.*

IX.—Province of Si-ch'uen.

Population of Province*, 20 *millions*; *Area† of Province*, 166,800 *square miles.*

31. *Chung-k'ing*, 1877.

George Nicoll 1875
Mrs. Nicoll (*née* Howland, absent) 1879
C. T. Studd, B.A. 1885
Cecil Polhill-Turner 1885
G. Graham Brown 1886

32. *Chen-tu*, 1881.

Samuel R. Clarke 1878
Mrs. Clarke (*née* Fausset) .. 1878
Herbert Parry, L.R.C.P., etc... 1884
Mrs. Parry (*née* Broman) .. 1884
R. Gray Owen 1885
Mrs. Gray Owen (*née* Butland).. 1883

Mrs. Riley (*née* Stroud) 1882
Miss Fosbery 1884
Miss Lily Webb 1884

33. *Pau-ning*, 1886.

Albert Phelps 1884
W. W. Cassels, B.A. 1885
A. T. Polhill-Turner, B.A. .. 1885

Native Helpers, 7—1 *Assistant Preacher*, 2 *School Teachers*, 2 *Colporteurs*, 2 *Bible-women.*

X.—Province of Yun-nan.

Population of Province*, 5 *millions*; *Area† of Province*, 107,969 *square miles.*

34. *Bhamô* (*in Upper Burmah*), 1875.

Henry Soltau (absent) 1875
Mrs. Soltau (absent) 1883
F. A. Steven 1883

35. *Ta-li Fu*, 1881.

F. T. Foucar 1885
John Smith 1885

36. *Yun-nan Fu*, 1882.

Arthur Eason (absent) 1881

Mrs. Eason (*née* Southall) .. 1881
Owen Stevenson 1883
Miss L. Malpas 1883
Miss Cath. R. Todd 1884
T. G. Vanstone (*Bible Christians*) 1885
S. T. Thorne „ „ 1885

Native Helpers, 2—1 *Assistant Preacher*, 1 *School Teacher.*

XI.—Province of Kan-suh.

Population of Province*, 3 *millions*; *Area† of Province*, 86,608 *square miles.*

37. *Lan-chau*, 1885.

George Parker 1876
Mrs. Parker.. 1880
Miss Annie Taylor 1884

38. *Si-ning*, 1885.

William Laughton 1884

Mrs. Laughton (*née* Brown) .. 1885

39. *Ning-hsia*, 1885.

Charles Horobin 1884
Stewart McKee 1884

40. *Ts'in-chau*, 1878.

Henry W. Hunt (absent) .. 1879

Mrs. Hunt (*née* Smalley) 1878
W. E. Burnett 1883
Mrs. Burnett (*née* Jones) .. 1881
Miss Eleanor Marston.. .. 1884
Miss Ellen A. Barclay.. .. 1884
Miss Kinahan 1886

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† For comparison, the following particulars are given:—

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Area „ 50,823 sq. mls.;	„ 29,820 sq. mls.;	„ 7,363 sq. mls.;	„ 32,531 sq. mls.

XII.—Province of Shen-si.

Population of Province*, 7 *millions*; *Area† of Province*, 67,400 *square miles*.

41. *Han-chung*, 1879.

G. F. EASTON 1875
Mrs. EASTON (*née* Gardner) .. 1884
EDWARD PEARSE 1876
Mrs. PEARSE (*née* Goodman) .. 1875
W. WILSON, M.B., C.M. 1882
Mrs. WILSON (*née* Goodman) .. 1883
EDWARD HUGHESDON 1884
J. MCMULLAN 1884
T. E. S. BOTHAM 1885
W. HOPE GILL 1885
Miss ALICE DRAKE 1884
Miss E. C. FENTON 1886
Miss MARY LEGG 1886

42. *Si-gan Plain*.

CHAS. H. HOGG 1884
Mrs. HOGG (*née* Muir) 1883

Native Helpers, 2—1 *Assistant Preacher*, 1 *School Teacher*.

XIII.—Province of Shan-si.

Population of Province*, 9 *millions*; *Area† of Province*, 56,268 *square miles*.

43. *Tai-yuen*, 1877.

E. H. EDWARDS, M.B.C.M. .. 1882
Mrs. EDWARDS (*née* Kemp) .. 1882
J. H. STURMAN 1883
A. ORR EWING 1886
J. C. STEWART, M.D. (U.S.A.) .. 1886
Miss KERR 1880
Miss A. G. BROOMHALL 1884
Miss STEVENS 1885

44. *Kwei-hwa-ch'eng*, 1886.

GEORGE W. CLARKE 1875
Mrs. CLARKE (*née* Lancaster) .. 1880
W. T. BEYNON 1885
W. E. TERRY 1885

45. *Ta-t'ung*, 1886.

T. H. KING 1883

46. *Sih-chau*, 1885.

WM. KEY 1884
Mrs. KEY (*née* Symon) 1884
MONTAGU BEAUCHAMP, B.A. .. 1885

47. *Hoh-chau*, 1886.

Miss REUTER 1886
Miss JAKOBSEN 1886

48. *Hung-t'ung*.

STANLEY P. SMITH, B.A. .. 1885
D. E. HOSTE 1885

49. *P'ing-yang*, 1879.

B. BAGNALL 1873
Mrs. BAGNALL (*née* Kingsbury) .. 1880
D. M. ROBERTSON 1885

Native Helpers, 14—3 *Pastors*, 1 *School Teacher*, 9 *Colporteurs and Chapel Keepers*, 1 *Bible-woman*.

XIV.—Province of Shan-tung.

Population of Province*, 19 *millions*; *Area† of Province*, 65,104 *square miles*.

50. *Chefoo*, 1879.

J. CAMERON, M.D. (U.S.A.) .. 1875

Native Church and Hospital.

A. W. DOUTHWAITE, M.D. (U.S.A.) 1874
Mrs. DOUTHWAITE (*née* Doig) .. 1874

SCHOOLS.

(English Schools for Missionaries' Children and others; and School for Eurasians.)

Boys' School.

HERBERT L. NORRIS 1884
Frank McCarthy 1887
ALEX. ARMSTRONG 1887
Mrs. ARMSTRONG 1887
Miss HIBBERD 1886

Girls' School.

Miss SARAH SEED 1883
Miss WHITCHURCH 1886
Miss KINGS 1886
Miss KNIGHT 1887
Miss ELLIS 1887

Eurasian School.

Miss DAVIS 1886

SANATORIUM.

Mrs. RENDALL 1883

51. *Fuh-shan*, 1885.

Mrs. CHENEY 1884
Miss E. TAYLOR 1886
Miss S. WILSON 1886

52. *Ning hai*, 1886.

C. H. JUDD 1868
Mrs. JUDD 1868
Miss Groves 1887

Native Helpers, 4—2 *Assistant Preachers*, 2 *Colporteurs*.

Missionaries Absent—Location Undetermined.

J. HUDSON TAYLOR.
Mrs. HUDSON TAYLOR.
Mrs. STEVENSON.
Mrs. MCCARTHY.
Miss TURNER.
C. G. MOORE (*Home Work of Mission*).
Mrs. MOORE.
FRANK TRENCH (*Medical Study*).
Miss JESSIE MURRAY.
Mrs. SCHOFIELD.
J. J. COULTHARD.
HORACE A. RANDLE (*Medical Study*).
Mrs. RANDLE (*née* Boyd).
Miss BOYD.
EDWARD TOMALIN.
Mrs. TOMALIN (*née* Desgraz).
Miss HORNE.
W. L. ELLISTON.
Mrs. ELLISTON (*née* Groom).
T. W. PIGOTT, B.A.
Mrs. PIGOTT (*née* Kemp).

Missionaries Recently Arrived in China—Engaged in Study.

Miss STEWART.
Miss G. MUIR.
Miss BURROUGHES.
Miss BRITTON.
Miss MCWATTERS.
Miss PARKER.
Miss THOMSOM.
Miss JOHNSON.
Miss MCQUILLAN.
Miss GATES.
Miss MACKEE.
Miss MILLER.
Miss WEBBER.
Miss M. E. SCOTT.
Miss A. A. MILES.
Miss H. JUDD.
Miss E. CULVERWELL.
Miss L. M. FORTH.
Miss Stewartson.

List of Missionaries who Work in Association, but are not formally Connected with the China Inland Mission.

C. T. STUDD, B.A. (*Unconnected*).
Miss M. HUDSON TAYLOR ,,
T. G. VANSTONE (*Bible Christians*).
S. T. THORNE ,, ,,
Miss FAUSSET (*Unconnected*).
F. MCCARTHY ,,
F. DYMOND (*Bible Christians*).
S. POLLARD (*Bible Christians*).
Miss STEWARTSON ,,
Miss GROVES (*Unconnected*).

May, 1887.

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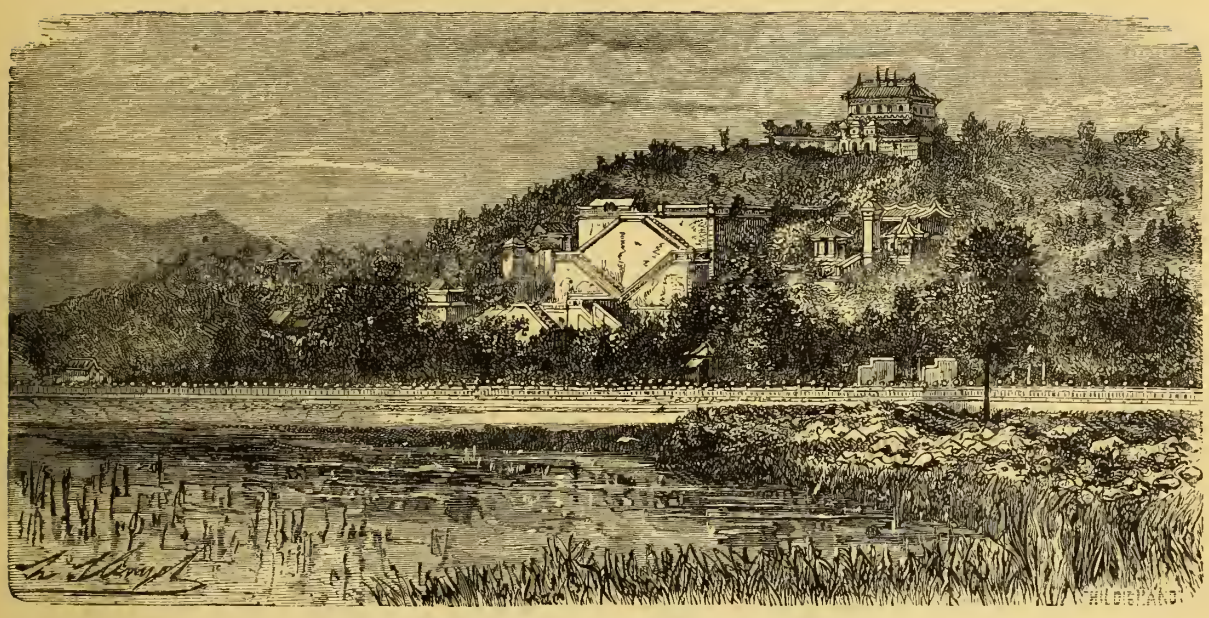
Area „ 50,823 sq. mls.; „ 29,820 sq. mls.; „ 7,363 sq. mls.; „ 32,531 sq. mls.

China's Millions.



THE HILL AND LAKE AT WAN-SHOW-SHAN, PEKING.

Report for the Year 1886.

THE mercies and blessings of the year 1886 call for thanksgiving and praise. Much of the presence of the LORD was realised on our annual day of fasting and prayer, December 31st, 1885, and great anticipations of blessing resulted. These expectations, we are glad to say, have not been disappointed.

We have to thank GOD for a larger number of native converts admitted to the Church by baptism than in any previous year, and this number by no means represents the amount of blessing received, as the number of candidates for baptism is, in many parts of the work, greater than the number received into the Church. Then, again, there have been considerable, and very encouraging, developments of our women's work. Far more has been found practicable and helpful than in any previous period.

Perhaps the most important development of the year, however, has been in the way of organisation. A China Council has been formed to assist in the direction of the work in China, consisting of the following brethren :—

	Arrived in China.
J. MEADOWS	1862
J. W. STEVENSON	1866
J. MCCARTHY	1867
B. BAGNALL...	1873
F. W. BALLER	1873

	Arrived in China.
J. CAMERON	1875
G. W. CLARKE	1875
G. F. EASTON	1875
A. C. DORWARD	1878
W. COOPER	1881

It not being possible on *ordinary* occasions for all these brethren to meet together, it has been arranged that any three or four, besides the Director or his Deputy, may form a quorum to confer about matters; the results of such deliberations being communicated by letter to the remainder of the Council, who are thus able to express their opinions by correspondence on the matter at issue.

SEPTEMBER, 1887.

The first series of meetings in connection with this arrangement took place in Gan-k'ing in the month of November, from the 13th to the 26th, these meetings having been preceded by several days of fasting and prayer. One result has been the preparation of a series of papers, which are proving a very important help in the carrying on of so widespread a work; and likewise the adoption of a uniform plan of study, the value of which will be exceedingly great. Two Training Institutions have, in consequence, been formed—one for brethren at Gan-k'ing, and one for sisters at Yang-chau—probably to be followed by the opening of two others in other parts of China. A series of elementary works has been projected, part of which are already printed, and in use. (The advantages which were anticipated have been already, in some measure, enjoyed by the missionaries who have gone out during the present year. Mr. Baller, who superintends the studies of the brethren in Gan-k'ing, reports, in his latest letter, his expectation that each of the new brethren will be able to read most of the New Testament in the Chinese written character, and to preach a creditable sermon, in six months.)

Another outcome of that meeting was the determination to pray for a hundred new missionaries in 1887, a movement the results of which it is yet too early to dwell upon. We are still waiting upon GOD about this.

We had the pleasure last year of receiving in China the following eleven new workers:—

	Arrived.		Arrived.		Arrived.
Miss TAPSCOTT	April 1st	Miss ANNIE SAY	May 24th	Mr. ANDREW WRIGHT ...	June 6th
„ DAVIS	„	Mr. ARCHD. ORR EWING	June 6th	Dr. STEWART	„
„ *Fausset*	„	„ E. S. SAYERS	„		
„ LITTLER	May 24th	„ G. GRAHAM BROWN	„	Miss H. E. KINGS... ...	Dec. 22nd

Two of our valued workers have been removed during the year by death, Mr. J. H. RILEY, and Mr. T. JENKINS. Both of them were workers in SI-CH'UEN, and their loss has been much felt. Obituary notices of these beloved brethren have been given in the current numbers of CHINA'S MILLIONS.

Though not properly belonging to the Report for 1886 we mention here, for the sake of completeness, the arrivals in China towards "The Hundred" during the year 1887, up to date:—

	Arrived.		Arrived.		Arrived.
Mr. JOHNSTON	Feb. 13th	Miss MCWATTERS ...	April 26th	Mr. ARMSTRONG	May 21st
„ *Frank McCarthy* ...	„	„ BURROUGHES ...	„	Mrs. ARMSTRONG	„
„ BROCK	Mar. 14th	„ BRITTON	„	Miss KNIGHT	„
„ RUSSELL	„	„ JOHNSON	„	„ L. K. ELLIS	„
„ DARROCH	„	„ MCQUILLAN	„	„ SCOTT	„
„ *Dymond*	„	„ GATES	„	„ MILES	„
„ *Pollard*	„	„ MILLAR	„	„ JUDD	„
Miss G. MUIR ...	April 26th	„ MACKEE	„	„ CULVERWELL ...	„
„ STEWART	„	„ PARKER	May 5th	„ FORTH	„
„ THOMSON	„	„ WEBBER	„	„ *Stewartson*	„
		„ *Groves*	„		

Those whose names are printed in *italics* are associates, and not members, of the Mission.

The arrangements of the Mission have been put on what it is hoped will prove a permanent footing, though susceptible, of course, of development as the growth of the Mission may require. The various departments of service are now conducted with a degree of ease and regularity that previously was unattainable.

Having been relieved of much detail, Mr. Taylor was able while in China to devote a larger measure of time to the spiritual aspect of the work, and in the year 1886 more extensive journeys than he had previously been able to accomplish were taken. Most of our principal stations in nine of the eighteen provinces of China Proper were visited.

Conferences, both for spiritual edification and for consideration of important matters connected with the work, were held in various centres. A somewhat full account of those in SHAN-SI has appeared in "DAYS OF BLESSING,"* the first edition of which will soon be exhausted. Mr. Taylor's joy in meeting hundreds of native Christians in the Provinces of SHAN-SI and SHEN-SI, on this his first visit to them, has been referred to in CHINA'S MILLIONS. The statistics of the work are given in the accompanying table; and the principal stations in which the missionaries are residing are underlined on a coloured map of China, which can be obtained on application at the offices of the Mission.†

* Morgan and Scott, 1s. 6d. cloth extra, 1s. paper covers. † Price 1d., post free 1½d.

THE FIVE NORTHERN PROVINCES.

Following the course of our Report of last year, we will now briefly refer first to these provinces, taking them in the order of the statistical table, to facilitate reference.

I.—*KAN-SUH.*

Population of Province, 3 *millions*; *Area of Province*, 86,608 *square miles.*
MISSIONARY SUPERINTENDENT—G. F. EASTON.
Stations, 4; *Missionaries*,* 14; *Native Helpers*, *no return*; *Baptised in* 1886, 10 *Converts.*

Our last year's Report referred to four stations and eight missionaries. We have no increase in the number of stations, but the number of missionaries has been increased to fourteen.

In *the capital* we have had occasion during the year to refer to one or two encouraging cases which have cheered Mr. Parker. Besides the local work there, he has continued his itinerations, circulating the Scriptures as heretofore in Tibetan and Turki, Arabic, and Chinese. Tidings of Miss Annie Taylor's work have appeared in CHINA'S MILLIONS from time to time. She has succeeded in effecting a residence within the walls of the city (Lan-chau).

In *Ning-hia*, though there have been several changes from the absence of one or other of the workers, there is reason to hope that one or two have accepted CHRIST.

The work in *Si-ning* was interrupted for a time, as Mr. Laughton had to come down to Shang-hai to take back his bride. We trust that whatever loss his temporary absence may have caused will be more than made up by Mrs. Laughton's work among the women during the present year.

In *Ts'in chau*, however, the greatest encouragement of this year has been found, where ten were baptised by Mr. Hunt, and a number of candidates were enrolled, giving promise of further blessing in the present year. Mr. and Mrs. Hunt having returned to England for their furlough, many of those who have been praying for them, and rejoicing with them in the success vouchsafed, will, we trust, have the opportunity of hearing the story from their own lips.

II.—*SHEN-SI.*

Population of Province, 7 *millions*; *Area of Province*, 67,400 *square miles.*
MISSIONARY SUPERINTENDENT—G. F. EASTON.
Stations, 2; *Missionaries*, 15; *Native Helpers*, 2; *Baptised in* 1886, 20 *Converts.*

In this province, the labours of Mr. Hogg in the *Si-gan* Plain have not yet resulted in a settlement; indeed, it has not been thought prudent to attempt to rent a house. But Mr. Hogg has lived for months at a time in the capital city, having rooms in a well-known inn.

Whether he will be able to work in this way during the present year remains to be proved. His marriage in March to Miss Sarah Muir was performed by the Rev. W. W. Cassels in Han-chung Fu. Mrs. Hogg is a fluent speaker, and has had much experience both among women and girls in Han-chung Fu; and if our friends are able to reside for months together in the inn at Si-gan, and to visit the villages and surrounding cities, as we trust may be the case, we shall look with great expectancy for signs following.

In *Han-chung Fu* twenty have been baptised during the year, and the girls' school has increased in number. It will be seen from the return that last year there were twenty-three girls in the school. Recent letters mention that the number this year is thirty-four. We would ask special prayer also for the itinerant work connected with this station. Mr. Pearse is hoping to visit, and systematically work, in all the county cities of this prefecture. Several of these have been already visited. The return of Mr. and Mrs. Easton to their station will be of great value.

The medical work of Dr. Wilson has been increasingly encouraging, and is referred to in a letter given on page 118. Of another part of his work, Dr. Wilson writes as follows:

ILLUSTRATED TRACTS.

"I am much interested in my new departure—designing illustrated tracts—tracts meant not to exhaustively treat any one subject, nor yet to present a complete outline of Christian truth, but in the first place to attract attention and make people stop to read the tract, which I fear is seldom the case with the ordinary run of tracts; then to present a single train of thought, not exhaustively, but rather so as to stimulate inquiry or curiosity, and at the bottom, to put in very plain type an invitation to come to the hospital to inquire further.

"We have had two printed. One a pair of scales; one scale-pan being loaded with earthly happiness, long life, wealth, honour, etc.; and the other with heavenly happiness, showing, by the position of the scales, the relative lightness of the former.

"This morning I had the type-cutter here with a tract called 'The Light of Heavenly Truth.' At the bottom, at one side, is a crescent moon, with full light, showing conscience: at the other side, a candle representing the light of human wisdom. Above, and on a larger scale, is represented the sun, radiating light in all directions: three characters attached to each ray of light, represent some one great truth that is illumined by heavenly light, and about which we should be in ignorance but for this Divine light (the Bible).

"Another tract I am trying to design is one with two maps of the world, coloured red and blue, according to what portions of the human race are GOD worshippers, and what part idol worshippers. The one map represents the world at the time of CHRIST'S advent, all in darkness but where the Jews were living; and the other the present time. I have not yet decided what letterpress to have in connection with it. It will be sure to be read, as the people are always interested in seeing a map of the world.

"Another, not yet finished, is 'The Two Roads.' I will send you a small bundle of these tracts by book-post, as I think many would be interested in them."

Our friends will notice, we hope, on looking at the map, how very small a proportion of the province can be affected from Han-chung Fu and the Si-gan Plain. Mr. George King attempted, but unsuccessfully, to open a station in Hing-gan Fu, on the Han River; and had to make his basis of attack on the south-eastern part of the province, at Lan-t'an, a small town in HU-PEH, immediately adjoining SHEN-SI.

North of the Si-gan Plain we have been unable to attempt anything this year. We are needing reinforcements sorely.

* For the Names of the Missionaries, see pages 106, 107, 108, of our last Number.

III.—*SHAN-SI.*

Population of Province, 9 *millions*; *Area of Province*, 56,268 *square miles.*
MISSIONARY SUPERINTENDENTS—B. BAGNALL, G. W. CLARKE.
Stations, 3; *Missionaries*, 23; *Native Helpers*, 14; *Baptised in* 1886, 163 *Converts.*

In this important province considerable changes have taken place during the year. We are working in this province in four different districts:—1st, North of, and between, the great Walls; 2nd, In T'ai-yüen, the capital; 3rd, West of the River Fen from Hiao-i to P'u Hien, including Sih-chau and Ta-ning; 4th, To the east of the same river, from Hoh-chau to K'uh-wu. There is a good deal of outwork from the two last of these districts, the limits of which cannot be easily defined.

I.—*In the far North.*

We have concluded, until further reinforcements are available, to work *Ta-t'ung Fu* and the adjoining prefecture, Soh-p'ing Fu, instead of Pao-t'eo.

It will be noticed that the Great Wall is double in SHAN-SI, and that a considerable region is enclosed between the two Walls. This whole region is being as thoroughly worked from Ta-t'ung Fu as circumstances will permit, and the seed sown by our brethren there, we trust, will soon appear.

At *Kwei-hwa-ch'eng*, on the borders of Mongolia, far outside the Great Wall, much has been done to break down prejudice, and to spread the knowledge of the truth. A powerful church in this part of SHAN-SI would affect MONGOLIA, the north of SHEN-SI, and, to some extent, even THIBET. Great numbers of Lamas pass to and fro, and visit and reside, for a longer or shorter time, in the Lamissaries of NORTH SHAN-SI.

II.—*The Capital.*

The work in and around *T'ai-yüen Fu* has this year been much hindered by sickness, and the labours of Dr. Edwards have been unusually heavy and trying. The friends of Dr. Schofield contributed funds to secure premises for a Memorial Hospital; and Mr. Pigott, before leaving, arranged for the purchase of premises suitable for adaptation. A retired mandarin in possession, however, refused to vacate at the request of the owners; so the purchase was not completed till towards the close of 1886. In the meantime, Dr. Edwards was in this embarrassing position; it was not worth while expending much in improving premises which were to be vacated, and yet the medical work could not be developed without such alterations. We are, therefore, very thankful that at last possession has been peacefully obtained.

In July, Mr. Hudson Taylor and Mr. Orr Ewing reached T'ai-yüen, and the special meetings, reported in "Days of Blessing," were held. Since then the work has become much more encouraging, and we have been able to tell in CHINA'S MILLIONS of souls added to the LORD.

Though not occurring within the year, we can scarcely close this notice without referring to the great sorrow of Dr. and Mrs. Edwards in the removal of their beloved child; much sympathy has been felt for them. We are praying for a fully qualified and experienced medical missionary to take charge of the SCHOFIELD MEMORIAL HOSPITAL, and relieve Dr. Edwards for a much-needed furlough.

III.—*West of the River Fen.*

This district was worked till the autumn by the Rev. W. W. Cassels and Mr. Montagu Beauchamp, and latterly by Mr. and Mrs. Key. It is shown in the accompanying map of South Central SHAN-SI. This beautiful mountainous district is very healthy, and seems likely to be spiritually fruitful as the garden of the LORD. Mr. Stevenson baptized twenty-nine in this district, when in SHAN-SI. We have no report of the state of matters at the close of the year, but gather from letters that there were eighty or ninety unbaptized candidates and inquirers at the beginning of 1887.

IV.—*East of the River Fen.*

In this district we have four centres of work, and during the year there have been considerable changes.

1. Mr. Stanley Smith took up *Hung-t'ung* as his station early in the year, as more central than P'ing-yang Fu, in which he had previously resided. Those who have read "Days of Blessing" will remember the remarkable conference of Chinese Christians held there in the summer. Latterly Mr. Stanley Smith has been joined by Mr. D. E. Hoste, and their plan of working the district was shown in a sketch map, given in page 102 of our last number. and explained in Mr. Stanley P. Smith's letter, which accompanied the engraving.

2. In the autumn the Rev. B. Bagnall took charge in *P'ing-yang*, after his marriage with Miss Kingsbury; Mr. C. T. Studd, as well as Mr. M. Beauchamp, having journeyed westward with Mr. Hudson Taylor.

3. In the early winter Misses Reuter and Jakobsen reached *Hoh-chau*, where they have since resided with much encouragement; though, as usual, there are a few opponents.

4. Work in *K'uh-wu* was in the autumn suspended for the time being; and Mr. Bagnall greatly desires reinforcements to enable him to re-occupy this post.

Our readers will remember the telegram announcing the baptism of 226 in Hung-t'ung and P'ing-yang in April, 1887. Most of these were the results of the labours of last year and the years before.

IV.—*SHAN-TUNG.*

Population of Province, 19 *millions*; *Area of Province*, 56,268 *square miles.*
MISSIONARY SUPERINTENDENT—J. CAMERON, M.D.
Stations, 3; *Missionaries*, 21; *Native Helpers*, 4; *Baptised in* 1886, 5 *Converts.*

In CHIH-LI we have as yet no work. But in SHAN-TUNG the number of our stations has been increased by the opening of *Ning-hai Chau* by Dr. Cameron. Mr. Terry has been working there for some time, and Mr. and Mrs. Judd purpose residing there. The work is still in its initial stage.

In *Fuh-shan*, the other out-station, Mrs. Cheney and Miss Emily Taylor reside, and continue to be cheered by the willingness of the women to listen to the Gospel. A dispensary has been opened, and one of our medical brethren from Chefoo regularly attends to see patients.

From *Chefoo* the returns of *church work* have not been received, so that we have only been able to enter in the statistical table, as baptised, five persons who were mentioned in one of our letters from Chefoo. Others, we believe, were baptised, but we know not the number.

The *Medical work* has been steadily prosecuted by Drs. Douthwaite and Cameron. In the out-patient department 5,635 new cases have been under treatment during the year, and the total number of visits recorded is 7,648, including 620 seen at Fuh-shan. In the hospital only 79 in-patients have been treated. We hope to give

fuller particulars of this work in a separate report.

The work of the *Sanatorium* has been as useful as before; and the charge of it has been taken by Mrs. Rendall.

The English Schools have made encouraging progress, and the premises in which the girls' school was carried on have required enlargement. There has been spiritual blessing in both the girls' and the boys' schools, as well as decided educational progress.

The *village work* at *Tung-chwang* conducted by Mrs. Douthwaite has given her much joy, and consisted in the care of a school, and in Sunday services for the women. (Our readers have learned from the letter of Dr. Douthwaite [page 101 of our last number] of the loss we have sustained in her removal in April, 1887. An extract from the funeral sermon preached by the Rev. Dr. Nevius is given on page 116 of this number.)

V.—*HO-NAN.*

Population of Province, 15 *millions*; *Area of Province*, 65,104 *square miles.*
MISSIONARY SUPERINTENDENT—F. W. BALLER.
Stations, 2; *Missionaries*, 3; *Native Helpers*, 2; *Native Communicants*, 3.

This remaining northern province also shows signs of encouragement. The station, Chau-kia-k'eo, reported last year, has been kept open, and no small amount of evangelistic work has been done there. Mr. Douglas has gone to reinforce Mr. Finlayson.

Mr. Slimmon has opened a new station at She-k'i-tien. There have been no baptisms at either station; though, as reported in CHINA'S MILLIONS, there is good reason to believe that a number of persons have accepted CHRIST as their SAVIOUR.

During our journey last year in SHAN-SI, we met a man who made an open profession of Christianity; and on conversation he showed considerable acquaintance with the truth. He said he was a believer, that he had heard the Gospel in Chau-kia-k'eo, and had turned from the worship of idols to serve the only living and true GOD. We would ask much prayer for HO-NAN, that, if it be GOD'S will, during the present year a still further advance may be made in the work, and that in the older of these stations a church may speedily be formed.

THE FOUR CENTRAL PROVINCES.

VI.—*SI-CH'UEN.*

Population of Province, 20 *millions*; *Area of Province*, 166,800 *square miles.*
MISSIONARY SUPERINTENDENT—J. W. STEVENSON.
Stations, 3; *Missionaries*, 17; *Native Helpers*, 7; *Baptised in* 1886, 5 *Converts.*

We commence again in the west, with the province of SI-CH'UEN, the largest in the Empire. Here we have less to report than in previous years.

In *Chen-tu*, the serious illness of Mr. Riley, mentioned in our last report, terminated fatally, and Mr. and Mrs. Samuel Clarke carried on the work under unfavourable circumstances, having themselves seriously suffered in health. They have recently arrived in England on furlough.

Then as to *Chung-k'ing*, the month of July commenced with the serious riot which drove away, for the time, all the missionaries. Previous to this the sickness and death of our brother Jenkins, and the illness of Mr. Hughesdon had seriously interrupted the work. Mr. C. T. Studd volunteered to proceed from Han-chung Fu to Chung-k'ing to hold the fort. He was accompanied from the capital by Mr. Gray Owen. The authorities would only allow one missionary to remain, so Mr. Owen had to return.

In *Pao-ning Fu*, however, Mr. Owen and Mr. Phelps have been enabled steadily to reside, and our friends, Mr. Cecil and Mr. Arthur Polhill-Turner have paid several visits to that city; as well as to Chen-tu, in and around which they have latterly been working. A house was rented in Pao-ning, but, as is often the case, it had to be restored to the landlord before occupancy. Our latest intelligence is of the renting of another house, which has been peacefully occupied. It will (D.V) become Mr. Cassels' head-quarters.

In Chen-tu, five have been baptised during the year, and we would ask the earnest prayers of our readers that the present year may be one of quiet and success after the excitement of 1886. Mr. Gray Owen was married by Mr. Cassels to Miss Butland in April, 1887, and they were left in temporary charge of the Chen-tu work by Mr. Saml. R. Clarke, when he and Mrs. Clarke came home.

VII.—*HU-PEH.*

Population of Province, 20½ *millions*; *Area of Province*, 70,450 *square miles.*
MISSIONARY SUPERINTENDENT—F. W. BALLER.
Stations, 4; *Missionaries*, 17; *Native Helper*, 1; *Baptised in* 1886, 29 *Converts.*

HU-PEH, on the eastern border of SI-CH'UEN, is principally worked by us as a basis of operations for the regions beyond. *Wu-chang* is to us little more than a business station. *Sha-shï*, though more worked, was opened for the sake of operating more conveniently in HU-NAN; and as we have already mentioned, *Lan-t'an* was opened for the same reason with reference to South-western SHEN-SI. *Fan-ch'eng* was at one time our basis for operations in HO-NAN, but now that we have definite centres in that province, it is worked more directly as a mission-station on its own account.

In the last Report we had ten missionaries working in the HU-PEH Province, in three stations; now we record seventeen missionaries in four stations, Lan-t'an having been opened during the year. Nine persons were baptised in the HU-PEH stations last year; during the present year twenty-nine have been received into Church-fellowship. All these, however, were at the one station, Fan-ch'eng, in which, at the time, Mr. and Mrs. George King, and Misses Jane and Emily Black were working. It has not been an easy thing for Mr. and Mrs. Hutton, as new missionaries, partially familiar with the language and the work, to follow Mr. and Mrs. King. They are, however, month by month, becoming more acquainted with the district, the converts, and the work; and will, we trust, be cheered by further additions to the little flock.

Mr. Dorward, from Sha-shï, has visited this country, and will (D.V.) be returning in the autumn. We trust the prayers of many who have heard him speak will follow him, and that he may not only see extension of the work from Sha-shï but definite openings in the Province of HU-NAN. We need not repeat here the account of the Sha-shï work given by him at our annual meetings, and reported in our last number.

VIII.—GAN-HWUY.

Population of Province, 9 *millions; Area of Province,* 48,161 *square miles.*
MISSIONARY SUPERINTENDENT—WILLIAM COOPER.
Stations, 5; *Missionaries,* 14; *Native Helpers,* 4; *Baptised in* 1886, 54 *Converts.*

Continuing our eastward course we reach the Province of GAN-HWUY. In this province, in addition to the stations mentioned in last year's report, Lai-gan appears as a distinct centre for the first time, our brother Landale having taken the superintendency of this work. The returns, however, have not yet been separated from those of Gan-k'ing.

There has been much encouragement during the year at *Gan-k'ing*, the capital; at *Ning-kwoh Fu*, where Mr. Miller has been working with great earnestness and much blessing; and especially in Ku-cheng-tsih and the neighbouring villages of the *Lai-gan* district. We were cheered last year to report forty-three additions to the Church by baptism in this province. The number added this year is fifty-four. Against thirteen missionaries reported as working in the province last year, we now record nineteen. Several of these, however, being students of the language, are not yet able to take any large part in the work, though their very presence is a cheer, and their prayers and what they can do are much valued.

We are longing to have strength to make more definite inroads into that large part of the province north of the Yang-tse, and west of the Lai-gan district. Very accessible, and as far as we can judge ripe for work, an occasional visit is all that we have hitherto been able to accomplish. Our brother Cooper, now in this country, is very desirous on his return of seeing a definite commencement made in this important district.

IX.—KIANG-SU.

Population of Province, 20 *millions; Area of Province,* 44,500 *square miles.*
MISSIONARY SUPERINTENDENT—JOHN MCCARTHY.
Stations, 3; *Missionaries,* 11; *Native Helpers,* 5; *Baptised in* 1886, 7 *Converts.*

Between GAN-HWUY and the sea lies the province of KIANG-SU. *Shang-hai* is to us little more than a business centre. *Yang-chau*, with its sub-station, *Ts'ing-kiang-p'u*, and the district on the Grand Canal between the two, are the only parts of this province we are now working.

In the returns, only eleven missionaries are noted as against eighteen in the report of last year. The difference lies in the fact that those who were then preparing for work have gone forward into other districts, and are engaged in several parts of the field. Training stations, like Yang-chau and Gan-k'ing, to which new missionaries go for study of the language and preparatory training, will, of course, fluctuate in the number of residents, though the amount of work carried on may not much vary.

During the year 1885 only one person was baptised in Yang-chau; in 1886 we had to rejoice in seven. The number received up to the present time during this year is considerably larger; and these, though not baptised in 1886, must be considered to be—in part at least—the fruits of the labours of that year.

The *Girls' School* formerly in Gan-k'ing, was late in the year removed to Yang-chau, its original position, and is prospering under the care of Miss Cecilia Murray and Miss Jennie Webb.

We must not leave this station without asking special prayer for the Grand Canal work. In the 100 miles between Ts'ing-kiang-p'u and Yang-chau there are no fewer than a hundred villages and towns, and several cities. All these are easily accessible, as they lie on the banks of the Canal, to any one passing up and down by boat. Our sisters are doing what they can for these places *en route* to and from Ts'ing-kiang-p'u; but surely we need a stronger staff, and some one to care exclusively for the teeming population adjacent to this Canal.

THE MORE SOUTHERLY PROVINCES.

X.—YUN-NAN.

Population of Province, 5 *millions; Area of Province,* 107,969 *square miles.*
MISSIONARY SUPERINTENDENT—J. W. STEVENSON.
Stations (including Bhamo), 3; *Missionaries,* 12; *Native Helpers,* 2; *Native Converts,* 8.

Turning again to the West, to the province of YUN-NAN, we will connect therewith, as heretofore, our border station at *Bhamo* in Upper Burmah. Mr. F. A. Steven, of Ta-li Fu, who in 1885 was unable to go further west than Momien (Teng-yueh-chau), again left Ta-li Fu in March, 1886, and after considerable difficulty and danger, reached Bhamo in safety on April 26th. For this we have much cause to thank and praise GOD, as it is generally known in the province that the Tao-tai, or Governor of the West of Yun-nan, was degraded by the Viceroy for not having had him murdered on the border, like Mr. Margary.

In *Ta-li Fu*, Messrs. Foucar and J. Smith have continued to hold the fort, and have been encouraged by the conversion of several of the children in the school. Neither there nor in the capital, *Yun-nan Fu*, have any baptisms or conversions of adults been reported.

The work in YUN-NAN has been peculiarly difficult, owing to the excitement of the people; first, by the French operations in Tong-king, and, secondly, by the English occupation of Upper Burmah. It is a cause for devout thanksgiving that none of our people have suffered in this province from any outbreak of popular excitement, such as that which last year disturbed the peace in Chung-k'ing.

XI.—KWEI-CHAU.

Population of Province, 4 *millions; Area of Province,* 64,554 *square miles.*
MISSIONARY SUPERINTENDENT—J. W. STEVENSON.
Station, 1; *Missionaries,* 3; *Native Helpers,* 3; *Baptised during* 1886, 21 *Converts.*

This province has likewise been in a more or less disturbed state throughout 1886, and passports continued unobtainable till the present spring. Mr. and Mrs. Andrew and Mr. Windsor had therefore to continue the

work at *Kwei-yang Fu*, the capital, alone, and only two persons were baptised during the year. But many heard the Gospel, and fruits, we trust, may be found after many days. We are thankful that passports are now granted, and trust it may be possible during the present year to strengthen the work.

XII.—HU-NAN.

Population of Province, 16 *millions; Area of Province,* 65,104 *square miles.*

MISSIONARY SUPERINTENDENT—A. C. DORWARD.

Stations, none; Workers, those at Sha-shï.

We are still unable to report the opening of any station in this province. The journey of Mr. Dick through the west and south of HU-NAN, mentioned in our last report, was continued into the present year; and he was mercifully preserved from those dangers which are specially incident to work in HU-NAN. For the first time the capital city was entered by a foreign missionary; and though Mr. Dick was not able to accomplish any missionary work within the city, the fact of his having been there is probably a step to further success in the future. The work *for* HU-NAN has been prosecuted at Sha-shï with as much vigour as circumstances have permitted, and as Mr. Dorward told us at the annual meeting, with some encouragement among the women, though with much difficulty among the men. Mr. Dorward hopes to return to China in time to recommence his labours in this difficult region this winter.

XIII.—KIANG-SI.

Population of Province, 15 *millions; Area of Province,* 72,126 *square miles.*

MISSIONARY SUPERINTENDENT—JOHN MCCARTHY.

Stations, 4; *Missionaries,* 9; *Native Helpers,* 7; *Baptised in* 1886, 4 *Converts.*

In this province we have a more encouraging record. Against two stations with five missionaries in last year's report, we have four with nine missionaries mentioned, and though only four baptisms are reported this year, while ten were reported last year, this is not because the work has proceeded with less encouragement, but from the fact that the superintendent missionary has been mainly occupied in developing new work, and the record of accessions will come into the report for the present year. At *Kwei-k'i* we witnessed last summer the baptism of the first convert. At the end of the year there were believed to be twenty-three Christians in that station alone. At *Ta-ku-t'ang* five candidates for baptism were reported in December. Several new out-stations have been opened, in three of which it is believed souls have been given to the workers for their hire. With the exception of Ta-ku-t'ang, from lack of workers, the stations and out-stations have had to be left with lady workers only. Particulars of their work have been given from time to time in CHINA'S MILLIONS, and the measure of encouragement has been quite a surprise and a cause for unfeigned thankfulness.

XIV.—CHEH-KIANG.

Population of Province, 12 *millions; Area of Province,* 39,150 *square miles.*

MISSIONARY SUPERINTENDENT—JAMES MEADOWS.

Stations, 12; *Missionaries,* 21; *Native Helpers,* 66; *Baptised in* 1886, 103 *Converts.*

In this province the number of workers remains the same as last year, though there have been some changes in arrangements. About 103 baptisms are reported, instead of 80, as the year before, and there is one station from which no return has been received, in which we have reason to believe eight or ten have been added to the Church.

In the far West the Misses Carpenter have returned to *Kiu-chau*, and have joined Mr. and Mrs. Thompson; while Misses Byron and Littler have been working with much encouragement in the city of *Ch'ang-shan*, and its out-station, *Peh-shih-kiai*. Nine members have been received into Church-fellowship in these stations.

In *Kin-hwa* our brothers Langman and Wright have been cheered by the baptism of seven converts and there is further promise of blessing.

We cannot speak of *Hang-chau*, as the returns have not come to hand. Having only native pastors there, it is difficult to prevent some irregularity.

In *Shao-hing* and the out-stations, the addition of twelve has been cause for praise, though our earnest brother, Mr. Meadows, longs to see much larger accessions to the confessors of CHRIST. He is encouraged, however, by increased earnestness of converts, and more readiness to hear among the heathen. Mr. Robertson had to leave this district from failure of health, and is now working in SHAN-SI. The Misses Carpenter have likewise, from failure of health, needed to return to Kiu-chau.

Ning-po, *Fung-hwa*, and *Ning-hai* have been long under the superintendency of Mr. Williamson, and latterly *T'ai-chau* and its out-stations have also, owing to the continued absence of Mr. and Mrs. Rudland. T'ai-chau, however, has had fifteen added to its membership, while the Fung-hwa and Ning-po districts have only added eight. We would ask much prayer for this latter region. Our brother Mr. Williamson is greatly tried by want of harmony and earnestness in some of the native workers.

The most successful district in CHEH-KIANG has been that of *Wun-chau*, including the out-stations, Dong-ling and Bing-yae. In this station and out-stations fifty-two have been added during the year. Mr. and Mrs. Stott are at present in America, and may shortly reach home and meet many of our friends during their furlough.

It only remains to be added that the district of *Ch'u-chau*, in which the work has been long in abeyance, is now superintended by our brother Grierson from Bing-yae, and that there are reasons to hope that it will not long remain unfruitful.

Mrs. Douthwaite—In Memoriam.

Extract from a Memorial Sermon Preached in Union Chapel, Chefoo, May 15th, 1887.

By the Rev. J. L. NEVIUS, D.D.

MRS. DOUTHWAITE was born in Manchester, England, in the year 1852. Both her parents are still living. She received her education principally in a boarding school in Sheffield. Her first Christian associations were with the body of believers known as the Plymouth Brethren. At the age of sixteen she united with the Congregationalist Church. At this early period her Christian character manifested itself in earnest and spontaneous efforts for the good of others. She was an active worker in the Sunday-school, and two or three nights in the week in the ragged schools. Thus, before she had any intimation of the special life-work to which the Master had called her, she was being fitted by the hallowed influences of a high type of piety in her parents—by intimate associations with Christians of different denominations, widening her religious views and sympathies—by a generous social and intellectual culture, and by hard and successful labour in different departments of work at home, for the trial of faith and patience which awaited her in China.

For several years before coming abroad she felt a strong desire to give her life to the cause of foreign missions, but saw no way in which her desire could be gratified. When she was twenty-one years of age Dr. Douthwaite, who had known her from childhood, asked her to be his wife, and join him in mission work in China, and thus her wish was realised.

As it was thought best for Dr. Douthwaite to precede her in coming to China by a year or two, she entered at once upon a special course of training to fit her for her future work. She availed herself of the advantages of the Deaconesses' Institute, at Mildmay, connected with the Church of England, and also entered Guy's Hospital, in London, where she became an adept at nursing the sick.

She was married to Dr. Douthwaite in Shanghai, in February, 1875. Their first mission station was Shao-hing, in the province of Cheh-kiang, Dr. Douthwaite having charge also of the station established in the provincial capital at Hang-chau. Mrs. Douthwaite's time while at Shao-hing was chiefly occupied in learning the language.

In the year 1876, Dr. and Mrs. Douthwaite removed to the city of Kiu-chau, in the south-west corner of the province of Cheh-kiang, and about 300 miles from the coast.

Here they lived, most of the time alone, for four years. The work was attended with many difficulties. I should be glad to speak of it at length, would time permit. Mrs. Douthwaite, with a capacity for physical and mental labour which seemed almost to have no limit, a cheerfulness and buoyancy which rose above all the trials and privations of her lot, a willing hand, a sympathetic heart, a cool judgment, and unflinching purpose, rendered the most efficient help to her husband; and the work and self-denial of those four years was followed by the most happy results—ninety-one Christians having been received into the Church on profession of their faith.

As the condition of Dr. Douthwaite's health required a change to a more favourable climate, they removed in 1880 to Wen-chau, where they remained two years. As that climate proved no less unfavourable, they were in 1883 assigned to Chefoo.

Of Mrs. Douthwaite's life in this place it is needless for me to speak at length to you who knew her. She was always actively and lovingly engaged in work for others, caring for the sick, giving help to those who needed it, teaching in her day-school, or assisting in the hospital, while no social gathering seemed quite complete without her presence. It is not strange that she was a favourite, both with foreigners and natives. In her manners she was genial and attractive, gentle, animated, and self-possessed, and perfectly simple and natural. How much we shall miss her! And not least in this house, where, in leading us in the praises of God, her whole soul seemed poured out through the touch of her cunning fingers and her melodious and sympathetic voice. With her varied gifts of body, mind, and soul, her perfect physical health, and an almost youthful exuberance of spirits, and a constantly growing experience and fitness for her work, it seemed that the past was only a prelude to a career of greater usefulness in the future. A dispensary for the Chinese out-patients is now being constructed in Chefoo, with one department for women, with which it was intended that Mrs. Douthwaite should be connected.

It was in her visits to the day-school, or to some poor women in Yen-tai, that she contracted the disease of which she died.

Do you ask *why* one so fitted for usefulness, and so needed here, was taken from earth, to our view so prematurely? God does not give account of any of His matters to His creatures, but He has given us the strongest reasons for the assurance that what He does is right. His ways are not as our ways, nor His thoughts as our thoughts, but they are *better* ways, and *wiser*, *higher*, *kinder* thoughts than ours.

Perhaps we are not mistaken in supposing that she was being fitted for a new career and wider usefulness, but it was for a service nearer the Master, and in a higher and brighter world. We remember the words of our Saviour, "Father, I will that they whom Thou hast given Me be with Me where I am." Perhaps the reason why so many who seem specially fitted for usefulness on earth are mysteriously taken from us, is because they are also specially fitted for heaven.

Thankful that we have known Mrs. Douthwaite on earth, let us say, with perfect confidence in God's goodness and wisdom, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." And may the memory of her life, and the hope of meeting her again in our Father's house above, be another link to draw us nearer God and heaven.

I have hitherto spoken only of Mrs. Douthwaite's outward life. A sketch of what she was would be very imperfect without reference to her inner life, of which the outward was only the spontaneous expression. It was evident to all who knew her that her life had its spring in vital union and communion with God. She was devout, but not austere; conscientious, but free and joyous. Her piety was deep, but noiseless; unobtrusive, but all-pervasive. It was such as in a remarkable degree fitted her for living in and mingling with the world, while at the same time, distinct from and above it. It was such as did not repel, but attract. She was indeed a "living epistle," bright, cheering, elevating. Her days as they passed began with cheerfulness and song, were continued with joyous work, always happy, and making others happy, and ended, as her life did, in peace.

When taken ill, she had a presentiment that she should not recover. She was, however, perfectly resigned. When asked only a short time before her death, "Are you happy?" she replied, "Oh, so happy!" When asked "Why?" she said, "Jesus is with me. He is always with me. He will never forsake me." In speaking to her husband of their most happy married life, she exclaimed, "Twelve beautiful years! Twelve beautiful years!" She evidently meant happy years, pleasant in the retrospect. In another sense they are beautiful years for us to look upon. Twelve years of united work in Christ's service—she almost a stranger to sickness or physical pain. Then came three short weeks of pain and weakness—weeks in which she was brought into closer sympathy and communion with Him who was made perfect through suffering—and then ETERNITY—for ever with the Lord.

Dear friends, how shall we who are left for a little time best profit by the life and example which I have so imperfectly sketched? As we desire that death should be gain to us, we must live in, for, and with Christ. Without and apart from Him, life, happiness, worldly success are all a fleeting delusion. Oh, to understand and appreciate rightly Christ—the glory of His person, the perfection of His work, the fulness of His grace! To know the power of His resurrection, the fellowship of His sufferings, and to be made conformable to His death! To have that faith in Him by which, though dead, we shall live, and, living and believing in Him, shall never die.

Progress in Shao-hing, Cheh-kiang Province.

FROM MR. MEADOWS.

I HAVE again visited our out-stations in company with the native pastor, and praise the LORD for all the encouragement graciously vouchsafed to us.

We had a pleasant time at the different gatherings of believers. We "broke bread" with two poor sisters in a cottage near Tsông-ko-bu; with twenty-five disciples at Shing-hien; with thirty-six at Mô-kô; twenty-two at Sin-ch'ang; and forty at Yih-ko-chuen.

Our people have had, of late, many answers to their united prayers. GOD has delivered men and women from persecution, has kept brethren and sisters "stedfast and unmoveable" under severe domestic affliction and distress. The change of attitude on the part of some in authority is an answer to prayer; and so is the addition to our numbers, in the midst of much clannish opposition and hostility.

I wrote you of a poor woman at one of our out-stations, "Dao-hong-san," whose husband has beaten her times without number for attending the services. The preacher dare not visit her, and no disciple, male or female, was permitted to enter the house while her husband was at home. A short time ago, he beat his poor wife so severely, as to make even himself fear that he had gone too far; and he began to regret his violence. Whilst in this state of mind, he was seized with a serious illness, and was unable to rise from his bed or help himself. "Now," thought he, "my wife will pay me back for my ill-treatment. She will not attend to me, so I must do the best I can for myself." This is the way a heathen wife of any spirit would have treated him; or, if she had waited on him, it would probably have been with loud murmuring and unkind words, so perpetually uttered in his presence, as to make his illness more unbearable.

But, instead of this, our sister, who was slowly recovering from his cruel treatment, did all she could to make him comfortable; and even used up her little savings to buy him some delicacies. This was all done with such Christian grace and patience, without one unkind word, that the husband was astonished and began to think, "There cannot be anything very bad in the religion of JESUS, or my wife would not have acted in this manner towards me." From that time he has given her full liberty to attend the services.

A few days ago I met her. She looked very happy, and when I told her that even foreigners in England and Scotland had been praying for her and her husband, she seemed very thankful, and asked me very earnestly to still go on praying for her.

The church to which she belongs is quite aggressive in its desires to spread a knowledge of the truth amongst their countrymen. They have a good house given to them rent free by a female member of our Mô-ko Church to preach the Gospel in. It is ten English miles from their own place of meeting, yet they have, with the help of a few native brethren, sent a man to this town, and undertaken to find him twenty-four dollars a year towards his support. This, with all their other contributions, is a good sum for a small and poor church of fifty-six members only; and I am thankful for the spirit it exhibits.

The spiritual tone of some of these countrymen is also quite refreshing to a missionary, who sees in the churches much to discourage, as well as to encourage.

A tried old member of the above-mentioned church said to me and the pastor, "If GOD had not deprived me of my eyesight I should have lost eternal life. I should now have been so absorbed in work, of which I am fond, and in money-making, that I should have missed the salvation of my soul." I also heard him talking to some brethren later on, and saying, "When my neighbours curse me now-a-days, I say to them, You are wasting your breath, friends; your words do not pain me in the least. If your cursing can pain me, then I will admit your worship of false gods to have some power in it."

Another old man, a very ignorant but honest creature, spoke in such an intelligent way of the SPIRIT of GOD working in the hearts of persecutors, and making a way of escape for His disciples, as quite to astonish and delight me. The fact is, he had recently passed through some severe opposition, and came out of it so free from scars of any kind, that the good old man could speak with authority on the subject; and he did us all good. He kept saying, "*Only pray hard and believe, and the Holy Spirit will make a way of escape.*" These are tried members of our church, not heathen receiving a mere transitory impression of the truth. Transitory impressions we meet with almost daily; they have often been disappointing, and sometimes disheartening.

First Experiences.

THE following extract is from a letter from one of "The Hundred." It was written by one of the ladies who have gone out at their own expense, to join our happy band of workers in China. It will be interesting, we think, to many of our readers. As it was written to Mrs. Hudson Taylor, with no thought of further use, we do not publish the name of the writer.

YANG-CHAU, *May 10th.*—I hardly know how to begin to tell you about the goodness of the LORD, since I left England. He has just loaded me with blessing every step of the way. I never can praise Him enough for the reality of His presence all through the voyage. I did indeed find (and am still finding) JESUS "a living, bright reality." He has kept me in perfect peace, in a way I never knew in my life before.

I do praise Him for all He taught me of Himself during the voyage—all the new scenes and circumstances just seemed to reveal JESUS to me in such new ways and with such freshness, as I proved His promises to be true in every new circumstance. Every step made Him more and more real to my soul, and His presence did so fully satisfy!

The LORD was so good, ordering everything for us all through the voyage. He kept us safe at Port Said, when another vessel, the *Rome*, went on the sands; and in the Canal and Red Sea He gave us cool weather. He also gave us grand times on board, and we could see Him working in many souls: two, if not more, were saved on the *Mirzapore*, and many others were under deep conviction.

At Colombo He ordered that we went on board the *Deccan* instead of the *Rohilla*, and certainly that was of the LORD! The cabins and food were excellent, and the captain and officers were most friendly. Between Hongkong and Shanghai we had rather a severe storm, and proved that the presence of JESUS could keep our souls in peace.

But oh! the joy of landing at Shanghai! How shall I express it? It seemed too good to be true. Do tell Mr. Taylor the verse he gave me before I left England came to me so vividly just before landing: "I will go before thee and make the crooked places straight," and I felt certain as I set foot in this land that He had gone before! I claimed His promise afresh, and gave myself afresh to be wholly His—on "His service" and at "His command." I do feel it such an honour to have been called out to witness for JESUS here.

Dear Miss Black and Mr. Stevenson gave us such a warm welcome; and as I went into the Mission House, such a feeling of "home" crept over me, and I did thank the LORD for all the love and kindness that was shown me there: I shall never forget it! All feeling of loneliness went in that atmosphere of "Home." I shall always love that dear "Mission House."

I was a week at Shanghai, and then Mr. Stevenson arranged for me to come on here. I cannot describe my feelings as I came into this dear little house; it all seemed so much more blessed, and so far beyond anything I ever dreamt of. I had such a warm welcome again from dear Miss Murray, and to find myself in this comfortable home-like little place, just made my heart burst with praise. I was at home again at once, and just felt that Miss Murray would be mother and sister in one. I am proving already that GOD does give mothers and sisters in China, I am so very very happy here, I have such a comfortable, dear little room to myself—which I have been arranging with all my things.

My first Sunday here I shall never forget. To see the dear native Christians filling the dining-room for the early prayer-meeting did my heart good. And when again we met in the chapel at eleven o'clock, I never shall forget that chapel, nearly full of eager faces—men, women, and children from the school—all so quietly and reverently sitting, drinking in every word that was spoken! It was a sight I hope I shall never lose the impression of: my heart seemed just to burst with joy on the one hand to see those precious souls hungering and thirsting for the "Bread of Life"; and with grief too, that so many are ready and longing for the "Water of Life," and still so few labourers come out to point them to JESUS. I feel more and more every moment I am in China, How can any one help coming out to these thirsty souls?

I cannot tell you how striking that Chinese service was to me; to see those dear people sitting in rapt attention—not any attempt to disturb whatever—you might have heard a pin drop. And oh! as I watched the faces of the dear native Christians, how I did realise as never before, the wonderful *power* of the name of JESUS, who by His own power has delivered these souls from heathen bondage! But what struck me even more was the "breaking of bread" at the end of service, when we met with the dear Chinese in remembering the death of JESUS! It was so blessed! The bond of union between all His family—all redeemed by the same precious blood. I got such a blessing to my soul, meeting with those dear natives—and such a stir-up to my soul, too, to lay hold of GOD for blessing in this place. I do praise the LORD for sending me out more and more every day.

Shen-si Province.

FROM DR. WM. WILSON, OF HAN-CHUNG FU, TO HIS BROTHER.

WE are feeling every month more encouraged about the work in connection with the hospital. The number of out-patients is generally sixty or seventy, and this six days a week. Sometimes we have three spells of preaching. I generally begin preaching, while Sie is seeing some of the cases. Then after half an hour or more, I set to work doctoring, while Mr. Hughesdon continues preaching; and sometimes Mr. Pearse has time also to come along for a spell.

We have lately had two surgical cases which have created a good deal of interest. Two days ago a poor man left us, who a month ago came in all but stone-blind, led by the hand. It was a case of cataract in both eyes. I operated on one eye, and removed the cataract, and two days later, when I removed the bandages, his first cry was: "Thank Heaven, thank Earth, I can see, I can see!" Before he left he could actually read large print. When he and his wife left us, we saw them to the front door, and he, evidently rejoicing in his newly-acquired sight, and wanting to show off, tripped down the steps into the street, and then lingered a minute or so examining the tablets which adorn the front of the house, and then off they set together. He will now be able to make a living at his old occupation, selling straw sandals in the street. His wife has listened very attentively to the Gospel, and seems really, as far as she understands, to believe. I hope they will continue to come about us, and so learn more; and that in his case, too, the inner eye may become enlightened, and he may see CHRIST as his Saviour. He is very deaf, so that he has not grasped the truth as yet so plainly as his wife.

A fortnight ago an old woman left us who came to us a month previously with a rapidly-growing tumour in her cheek, which completely covered one eye and endangered life by its tendency to profuse hæmorrhage. Under chloroform, we were enabled to remove it, and she left us well, the wound all but healed up, with no disfigurement. I think I mentioned her case to you in my last letter; how she was brought from her country home by her husband and son, with donkey and dog. So often I was reminded of Dr. Brown's touching story: "Rab and his Friends." She had been a vegetarian for many years; while with us, hearing the Gospel so often, she abandoned those views, seeing that to trust in such merit

SOUTH CENTRAL SHANSI
Hiau-i Hien
Shih-leo Hien
Kiai-hiu Hien
Hu-ki-shan
Hung Chen
2750
Liang-tu Chen
2690
Ling-shih Hien
2680
4145
Ren-i Chen
2850
3810
Fen-si Hien
Tien-wei Chen
Hoh-chau
2040
Sin-chih Chen
Taiyo-shan or Ho-shan
8000
7000
Sih-chau
Gan-chen Ts'un
I-chuen-Chen
Wu-lu-shan
Lo-yun-shan
Ta-ning Hien
3840
1920
2760
Ch'ao-ch'eng Hien
Fen-ho
2080
Pu Hien
6000
Wan-gan Chen
Hung-tung Hien
Yoh-yang Hien
Hwa-loh Chen
Yang-k'uh-tien
Wu-tsun
Kau-tien-shan
K'uh-ting Chen
P'ing-yang Fu
Lin-fen Hien
1555
1630
Ki-au-li Chen
Siang-liu Hien
Hiang-ning Hien
4500
Ngo-shan
2840
Feo-shan Hien
Ch'ao-k'uh Chen
1550
King-gan Chen
2830
4160
2210
Mung-cheng
T'ai-p'ing Hien
2960
Kau-hien Chen
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3010
Hiau-mien-shan
Chiao-kang Chen
3970
Tu-shi Chen
Sun-ki Chen
Kiang-chau
Heo-ma Chen
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Out-Stations

was delusive. She lives not far from Shih-pah-li-p'u. My wife goes down there to-morrow to take the mothers' meeting, and then stay the night; and will try to go on next day to this old patient's home, where they have many relations. I think she will have a splendid opportunity there of preaching the Gospel; and we pray that others may be led to see the folly of idolatry, vegetarianism, and all other man-invented schemes for obtaining forgiveness, and may come to believe in CHRIST and be His followers. I understand the son is getting a tablet made to present to us in gratitude for benefit received.

Glad Tidings from Shan-si.

From Mr. D. E. HOSTE.

HUNG-T'UNG, *April 28th*, 1887.—Since I last wrote the conference here is over. Praise GOD, it was a most memorable time. The fact that some 300 men and women were able, in peace and safety, to meet for three days to worship GOD in Mid-China is, of itself, a cause for great praise, and a sign that GOD is with His people here. I just felt how your heart, and those of the dear labourers at Pyrland Road, would have been filled with joy to see and join with us.

As you can imagine, it is not the easiest matter in the world to house and feed such a number of men and women, but in this important department the LORD'S power was manifested, and things went with that smoothness which GOD alone can produce. Dear Stanley was wonderfully helped in arranging and directing matters, and the LORD supplied "willing, skilful workers" for all the various departments. The services themselves were seasons of real power. Dear Mr. Hsi spoke with great unction on the atonement of the LORD JESUS CHRIST; and on Sunday again at noon on the LORD'S temptation.

The baptisms were on Saturday; Mr. Bagnall baptised fifty-two women. At about ten o'clock we began baptising the men; Mr. Hsi, S. P. Smith, and myself dividing the 152 amongst us. In the morning S. P. Smith and myself baptised; in the afternoon, dear Mr. Hsi, who had been fasting for a day or two previously, baptised the remainder of the men.

LORD'S Day was a day of blessing indeed; perhaps the most interesting part being

THE TESTIMONY MEETING

in the afternoon. It was opened by dear Orr Ewing relating briefly, through the interpretation of S. P. Smith, the grace of the LORD amongst them up at T'ai-yuen Fu. Hallelujah! Dear Ewing is so bright and happy, and is going ahead finely at the language. If it is the LORD'S will, we hope he will arrange to come down here and stay with Mr. Hsi (who has taken a great liking to him, praise GOD!) during the time we are up at T'ai-yuen Fu. I am sure he will be a great blessing wherever he is.

DEACON HSU.

Then followed a most interesting account from a young deacon named Hsü, who has just returned from T'ung-liu Hien, where he has been working an opium-refuge. The LORD has been preparing the hearts of the people there for the Gospel; there is a great spirit of interest and readiness to hear the Word. He told us how one day, when preaching on the streets, he was invited in by the owner of a medicine shop, who became so impressed by what Hsü told him, that of his own accord, when Hsü was gone, he pulled down and destroyed his idols. He now believes in the LORD and has been baptised. Praise GOD!

FAN LIH-YU.

The most striking testimony of all was that of a man named Fan Lih-yu, who lives in a village fifteen *li* to the south-east of here. From childhood he had always been careful and correct in his conduct, and as he grew older the desire to attain to a high standard of virtue deepened into a fixed longing. He resorted to the usual devices of the human heart for attaining to this, and his name for benevolence and well-doing spread through his immediate neighbourhood. Though others praised him, the HOLY SPIRIT was deepening conviction of sin in his soul. He decided "to leave the dusty world and cultivate the practice of virtue." At this time he was a young man, and his female relatives wouldn't hear of his taking this step of becoming a recluse. A compromise was effected; he consented to live with his wife and family till he reached the age of thirty, when it was agreed he should be free to leave all and become a hermit; thus having leisure to attend to the salvation of his soul.

Meanwhile he attached himself to one of the many religious sects in this region, and continued to live a life of great strictness. He had heard of the Gospel from some of our brethren, who live in his village and the surrounding neighbourhood, but appears to have been uninterested in what he heard.

Last year the news that there was in this city a place where a doctrine, said to be very good in its teachings, was being promulgated, reached his ears. Accordingly, one Sunday last December, he came in and sat through the service. Stanley Smith conducted it, and spoke on the words of the LORD, "Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of GOD." The HOLY SPIRIT sent the word home into the man's heart, and next morning he came full of eagerness to hear more After some hours of conversation with him, Stanley asked him if he was willing then and there to receive the LORD JESUS CHRIST as his LORD and SAVIOUR. He said, Yes! They knelt down, and the matter was settled. Praise GOD!

Since then he has been growing in the knowledge of the LORD, and was baptised at the conference. Now comes the crowning blessing. He had been feeling that baptism was a very solemn rite, and felt the deep responsibility that rested upon him to devote himself wholly to GOD and His service, and appears to have had a season of consecrating himself fully to the LORD. Well, the afternoon after his baptism, he, whilst sitting by himself, received a most definite baptism of the HOLY SPIRIT.

Naturally a very quiet, rather silent man, he now in his village is preaching away and publishing the news of the Gospel. As he walked home a carter offered him a lift, which he accepted, and then preached the Gospel to the kind carter, who then and there believed in the LORD.

The other Christians were alarmed at his manner, for he did not eat or drink as before, and prayed and preached much. They feared that he was under some oppression of the devil; on our getting the news yesterday morning, we set out to the village, and I feel quite sure that it is GOD'S work.

His manner is perfectly clear and collected, but there

is an intensity and earnestness, especially in his prayers, that would convince much more sceptical people than oneself. What is the most cheering feature of this case is the simple, clear faith in a crucified REDEEMER. Oh, it is glory indeed, to see this dear man's joy and love, and wonderful enlightenment in the things of GOD! It is just another call to preach the Gospel of CHRIST; to have faith in it as the power of GOD unto salvation. Expect to hear of mighty outbreaks in these parts. I feel convinced that GOD'S time has arrived.

FLOODS!

Well, on Monday morning dear Stanley Smith gave us "Floods," by Mr. Radcliffe. I couldn't help wishing Mr. Radcliffe could have been there, it would have filled him with praise to GOD. I do not think I have ever been in a more powerful meeting, and when at the close dear Mr. Hsi led in prayer, and seemed to be literally all aglow with prayer, one did feel it was an unspeakably solemn thing to be permitted to have any share in the great project which GOD has of saving souls from the power of Satan.

Mr. Hsi asked and thanked for "Floods"; he is looking for thousands, and so are others of us, as I know you have been for a long time. Praise the LORD! Indeed, there ought to be a stream of praise going up to GOD for His wonderful works out here!

Baptisms in Yang-chau.

FROM THE DIARY OF MISS M. MURRAY.

WEDNESDAY, *March 30th.*—To-day we had the joy of seeing two dear women baptised. We have long prayed for them. The chapel was crowded to witness their confession of CHRIST; they were very brave and not afraid, through grace given unto them. We have had a good meeting with the Christians to-night; several of them were asked to choose a passage of Scripture that they had been reading this morning, and read it aloud, and explain it; the remarks and prayer that followed we trust will lead to *more* earnest and careful study of GOD'S Word.

Monday, 4th April.—To-day two young men and two girls belonging to the school were baptised. It was a very solemn service; many strangers listened attentively to the Gospel. Some women remained with us afterwards.

Sabbath, 10th.—A very wet day, but notwithstanding our two friends Ts'ang-nai-nai and Li-siao-tsei were with us as usual. We had the communion with our Chinese brethren and sisters; it was a very precious time, so quiet and solemn. Only one stranger came to our meeting for the women; it was too stormy for them to come out. Our friends who had come in the morning stayed with us all day, the two ladies all night. We Christians had such a good time together this afternoon.

Monday, April 11th.—Some strangers came to the meeting to-night, and listened very attentively; one poor girl, who has been beaten several times for coming, was here again. May GOD save her. We expect He will.

Friday, 15th.—To-day we had the joy of seeing dear Li-siao-tsei baptised. Her testimony was clear and plain.

Sabbath, May 1st.—We had such a good time of prayer with the dear native Christians to-day. We felt the LORD was blessing us. The chapel was full; we had an inquirers' meeting after dinner, and two men and one woman are accepted. A very wet afternoon, so that we had only one or two outside women with us.

Tuesday, May 3rd.—This morning three men and one woman were baptised, one man who had heard the Gospel from Mr. Hudson Taylor years ago. He tells us he has never worshipped idols since, though he has not had the courage to be baptised till now.

Wed., 4th.—Kao-nai-nai, the woman baptised yesterday, has been turned out of her home, ; her husband and friends are very angry. Pray for her. Our sisters, just arrived, began study to-day. We are looking to GOD that their teachers may be saved; one of them is interested: his wife was lately baptised.

Sabbath, May 8th.—A good day. A larger prayer-meeting than we have yet had; the chapel so full that we had to take down the partition. Praise the LORD! A good many women came in the afternoon and listened very attentively. In the evening the teacher before mentioned decided for CHRIST, and asked for baptism. Thank GOD with us.

Wed., 11th.—Several women here this afternoon very much interested in the Gospel. A number of men came to the service to-night, and listened very attentively.

Thursday, 12th.—A great many visitors to-day; in the forenoon the Christians came for the Bible-class; in the afternoon we had strangers. About five o'clock Miss Borroughes went out with me, and we had good times in two houses. This is the night of our weekly conference with the dear sisters in the other house; we talk over the work and spend some time in prayer. Our souls are refreshed and cheered.

Sabbath, May 15th.—A good prayer-meeting with the dear natives this morning, and afterwards, as we expected, at the service the Word was given in the power of the HOLY GHOST. A meeting for inquirers was held in the afternoon, and four men were accepted for baptism. One is our water-man, another the husband of Chang-nai-nai, lately baptised; the others have been brought in through the afternoon preaching in the chapel.

Tuesday, 17th.—This morning Chang-sien-seng (the first of our teachers here converted) was baptised, also the water man; the other two men drew back at the last, from the opposition they met with among their friends. *Pray for them, for us all.*

Wed., 18th.—Last night these two men came to worship with us again; they are *not* willing to give up CHRIST, thanks be *to Him.* Pray that their faith may be strengthened. The work among the women is very encouraging; they are learning to come more regularly to Bible classes, etc.

Arrivals and Departures.

On August 13th.—Mr. and Mrs. STOTT reached England, for rest and change.

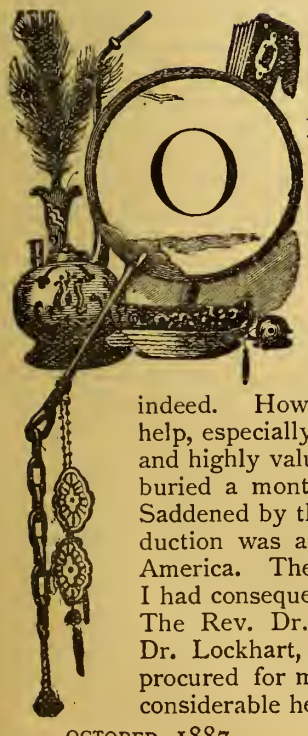
On August 25th, per P. and O. steamer *Bengal,* Messrs. J. J. COULTHARD, W. J. LEWIS, A. HODDLE, J. O. CURNOW, A. H. FAERS, I. F. DRYSDALE, D. J. MILLS, JAMES ADAM, and ARCHIBALD GRAÇIE left for China.

LI HUNG-CH'ANG, CHINA'S GREATEST STATESMAN.

A Retrospect.

BY J. HUDSON TAYLOR.

(*Continued from page* 71.)



ON LANDING in Shanghai on March 1st, 1854, I found myself surrounded with difficulties that were wholly unanticipated. A band of rebels, known by the name of "the red turbans," had murdered the officials and taken possession of the native city, against which was encamped an imperial army of 40,000 or 50,000 men, who were a much greater source of discomfort and danger to the little European community than were the rebels. Upon landing, I was told that to live outside the settlement was impossible, while within the settlement even apartments were scarcely obtainable at any price. The dollar, now worth about 3s. 6d., had risen to 8s. 9d., and the prospect for one with a small income of English money was dark indeed. However, I had three letters of introduction; and counted on counsel and help, especially from one of those to whom I was commended, whose friends I knew and highly valued. Of course I inquired at once for him; but to learn that he had been buried a month or two before, having died from fever during the time of my voyage. Saddened by these tidings, I inquired for a missionary to whom one of my letters of introduction was addressed, only to experience another disappointment, for he had left for America. The third letter remained, but it was given me by a comparative stranger, and I had consequently counted less upon it. It proved, however, to be GOD'S channel of help. The Rev. Dr. Medhurst, of the L.M.S., to whom it was addressed, introduced me to Dr. Lockhart, who kindly allowed me to live with him for six months. Dr. Medhurst procured for me my first Chinese teacher, and he, Dr. Edkins, and Mr. Wylie gave me considerable help with the language.

Those were troublous times, and times of danger indeed. Coming out of the city one day with Mr. Wylie, he entered into conversation with two coolies, while we waited at the little East gate a short time for a companion behind us. Before our companion came up, an attack upon the city from the batteries on the opposite side of the river commenced, which led us to hurry away to a place of less danger, the whiz of the balls being unpleasantly near. The coolies, unfortunately, stayed a little too long and were struck. On reaching the settlement we stopped a few minutes to make a purchase, then proceeded at once to the London Mission compound, where, at the door of the hospital, we found the unfortunate coolies with whom Mr. Wylie had conversed, with their four ankles terribly shattered by a cannon ball. The poor fellows declined amputation, and both died. We felt how narrow had been our escape.

Early one morning I had joined one of the missionaries on his verandah to watch the battle proceeding, perhaps three quarters of a mile distant, when a spent ball passed between us and buried itself in the verandah wall. Another day my friend Mr. Wylie left his book on the table after lunch, and returning in about five minutes for it, found the arm of the chair on which he had been seated shot away; but in the midst of these dangers GOD protected us.

After six months' stay with Dr. Lockhart, I rented a native house outside the settlement, and commenced a little missionary work among my neighbours, which for a few months continued to be practicable. Then the French joining the Imperialists in attacking the city, the position of my house became so dangerous that for the last few weeks, from the nightly recurrence of attacks on or from the city, I gave up attempting to sleep by night. One night, a fire appearing very near, I climbed on to a little observatory I had on the roof of the house, to see whether it was necessary to attempt escape. While there a ball struck the ridge of the roof on the opposite side of the quadrangle, showering pieces of broken tile around me, the ball itself rolling down into the court below. It weighed four or five pounds; and had it come two or three inches higher, would probably have spent its force on me instead of on the building. My dear mother kept the ball for many years. Shortly after this incident I had to abandon the house and return to the foreign settlement; and this movement was made none too soon, for before the last of my effects were removed the house was burnt to the ground.

Journeying inland was contrary to treaty arrangements, and full of difficulty, especially for some time after the battle of Muddyflat, in which an Anglo-American contingent of about 300 marines and seamen, and a volunteer corps of perhaps 50 to 100 residents, attacked the Chinese imperial camps, and drove away from 30,000 to 50,000 Chinese soldiers, the range of our shot and shell making the native artillery useless. Still, in the autumn of 1854 a journey of perhaps a week's duration was safely accomplished with Dr. Edkins, who of course did the speaking and preaching, while I was able to help in the distribution of books.

A journey taken in the spring of the following year with the Rev. J. S. Burdon, of the C.M.S., now the Bishop of Victoria, Hong-Kong, was attended with greater danger. The account, which is too long to insert here, is given from my journal, in CHINA'S SPIRITUAL NEED AND CLAIMS. During that journey, after some time spent in evangelising on the island of Ts'ung-ming and on Hai-mun, to the north of the Yang-tse river, we proceeded to Lang-shan; where we attended an idolatrous festival, preaching and giving books to thousands of devotees. From there we went on to T'ung-chau, where we were seized by savage soldiery, who wished to behead us in the streets, though a few of them thought it safer to take us first before the mandarins. As they could not agree about this, a fight ensued, during which we were left unguarded to await the issue of their quarrel. Providentially having a few Chinese visiting cards with me, the distribution of these among the crowd satisfied them that we were indeed "foreign visitors," which our English dress and appearance had failed to do, and turned the scale in our favour so far, that those who wished immediate decapitation were compelled by the people to seek first the sanction of the authorities; who, it is needless to say, delivered us from the hands of our captors.

The trials of this early period it is scarcely possible to convey; to one of sensitive nature, the horrors and atrocities and miseries connected with war were a terrible ordeal. The embarrassments of the times were very great; with an income of £80, when I was compelled to move into the settlement, I had to give £120 rent, and of course to sub-let half the house; and though the committee of the Chinese Evangelisation Society, whose first agent I was, increased my income when, after the arrival of Dr. Parker, they learned more of our circumstances, many painful experiences had been passed through. Few can realise how trying to one so young and inexperienced many of these things were, or the intense loneliness of the position of a pioneer who could not even hint at many of his difficulties, as to do so would have been a tacit appeal for help.

The great enemy is always ready with his oft-repeated suggestion, "All these things are against me." But oh, how false the suggestion! The cold, and even the hunger, the watchings and sleeplessness of nights of danger, the exhaustive summer heat, and the feeling at times of utter isolation and helplessness, were well and wisely chosen, and tenderly and lovingly measured out. What circumstances could have rendered the Word of GOD more sweet, the presence of GOD more real, the help of GOD more precious? They were times indeed of emptying and humbling, but were experiences that made not ashamed, and that strengthened purpose to go forward as GOD might direct, with His *proved* promise, "I will not fail thee, nor forsake thee." One can see even now that "as for GOD, His way is perfect;" and yet can rejoice that the missionary path to-day is comparatively a smooth and easy one.

(*To be continued.*)

The Young Men's Missionary Training Home.

FROM REV. F. W. BALLER.

GAN-K'ING, *May 7th.*—You will be extremely glad to learn that so far the Training Home has been a success. The LORD has heard the many prayers offered, both at home and out here, and has blessed us together in a very special manner. I much doubt if a happier family is to be found anywhere than we have here in Gan-k'ing. The brethren pair off well, and a spirit of mutual respect, appreciation, and love has been poured out upon us. For this we do indeed praise the LORD, as well as for the favour He has given me with them. We are as though we had known each other for years; and all feel that, though they are here for study, they are studying at home.

In regard to study, they are working as diligently and faithfully as any one could desire. I have a class with them every morning from nine till ten o'clock, and they study with their teachers or by themselves during the rest of the day. Two share the one teacher, each one thus having half a day in which to work up what he has got from the teacher during the other half. On Saturday morning we have revision, when each one writes his lesson and translates what I give them. In this way we gather up the last week's work, and are able to gauge pretty accurately where each one is. This takes the whole of Saturday morning from nine till twelve, and in the afternoon they have a holiday. This afternoon they hope to visit some villages a short distance away with tracts, and try and air a little of what they have learnt.

The Bible Christians have surely been guided of GOD in the choice of men. The four they now have in the field are good pioneers and will be helps and blessings to any who may come after to join them.

I am persuaded that having the men together to study and to learn to work is a good thing. We can see their capabilities, study their characters, and also train them into habits of diligence. Each one will, I hope, leave here with an instructed conscience as to the profitable use of his time, and as to the fact that he is to labour and not to loiter out here. Give us good men, even if deficient in outward polish, and we will do our best to set them a-going for GOD when they reach here. Many a good man has been spoiled for the want of a little timely help at the start. How often we need to remind ourselves that we are not our own, that health, strength, money, time, and all else are given to us to use for others. Our religion does not terminate with ourselves.

We shall greatly value your prayers for us here. We do want to so live as to bless these beloved brethren. They will either be hindered or helped by their stay with us.

The English Girls' School.

A LETTER FROM MISS KNIGHT TO MRS. HUDSON TAYLOR.

CHEFOO, *July 8th.*—I want to write and tell you our impressions of the school-work here, as I feel sure the readers of CHINA'S MILLIONS will like to know how it strikes new-comers, and what a real, true bit of labour for the Master it is; and also of the way in which Miss Seed and Miss Whitchurch have succeeded in accomplishing their arduous task. I feel my labour to be appreciably lightened by the splendid management and conscientious rule of my predecessor. At present there are fifteen girls, all boarders, ranging in age from six to eighteen, and *all profess to have given themselves to Christ.* Is not that a cause for thankfulness? After the rains we expect two or three more little pupils, day-scholars; and a new wing having just been built to the school-house, we have room for at least fifteen more boarders.

Everything in the house is in the nicest order, and the children look so happy and well-cared for it does one's heart good to see them. The course of study comprises the usual subjects taught in a high-class English school, and the results at the recent examination were most encouraging.

Children in China are generally rather behind their sisters at home, in the matter of study; and therefore it

seems all the more noteworthy to find one or two, who have come to the school at an early age, doing quite as much as a child of equal years at home, and even some, who at the age of nine could barely read, now passing a very good examination! Truly Miss Seed is to be congratulated on the very evident blessing which has rested, and still rests upon her work.

Just now I am studying colloquial Chinese so as to be able to manage our household affairs, but at the end of this month (July) we expect to take up the work definitely, while Miss Seed and Miss Whitchurch will be making preparations for going on into the province of SHAN-SI, where their future work will lie.

This is a lovely place; the house faces the sea (which is quite close), and is flanked by mountains, which are terraced a third of the way up and planted with various kinds of vegetable "food stuffs." That it is healthy, everybody knows, but perhaps even you are not aware of what Dr. Douthwaite told me the other day, viz., that he had never had a case of illness in the girls' school.

We do feel so thankful for everything, and are praying that no child that ever may come into the school shall go out unsaved. You know the promise—"If two of you shall agree," etc. Well, that is the promise we rest on, and it has never yet failed us.

Miss Ellis joins me in loving greetings.

Glad Tidings from Shan-si.

FROM MR. STANLEY P. SMITH,

MAY 1st, 1887.—You will rejoice to hear of the good news of over 200 baptisms; but you will not be surprised. GOD, who has in such an extraordinary way opened up China, will certainly work in an extraordinary way. And how one's heart just wells up in praise to GOD in knowing that the precious name of JESUS is being glorified. GOD "has both glorified it, and will glorify it again;" for the FATHER delights as much in glorifying the SON as the SON does the FATHER.

Dear Mr. Hsi, with his good wife, are to be in charge of Hung-t'ung in two days' time. Mr. Hsi is already there, and Mrs. Hsi will be there (D.V.) the day after to-morrow. I feel such rest in leaving the place in GOD'S hands and dear Mr. Hsi's—he is a blessed servant of GOD, who "put no difference between them and us, purifying their hearts by faith."

I do thank GOD for sending D. E. Hoste to Hung-t'ung; I believe it has been a mutual blessing, and most distinctly of the LORD, his coming.

The LORD is making me to think of "other regions also." Although I like to look upon Hung-t'ung as headquarters, of course "tsai t'ien shih wo chia" (Heaven is my home). I told Mr. Hsi, "I have not got this place for myself, but for the Chinese." Already we are getting a good missionary spirit into the church. I make allusion to the subject in pretty well every address I give.

I believe it is of the LORD for us to reach the north of HO-NAN from Hung t'ung by way of Lu-gan Fu and Tseh-chau Fu. I mean the HO-NAN *south* of the Yellow River, not the little bit north of it.

The time has not yet arrived, but it may be of the LORD, that after the next half-yearly conference at Hung-t'ung, I should leave Hung-t'ung in the hands of dear Mr. Hsi, and Hoste and I go off for some months to the Lu-gan Fu district. We can get good, efficient *native* workers, I believe, with GOD'S blessing, to almost any extent needed.

There is plenty of room from P'ing-yang to the *south* and *south-west* for another separately-worked mission district.

You know the lines we are on in Hung-t'ung are thoroughly Chinese, and no definite fixed salary to native workers.

Mr. Hoste is sending an account of a convert brought to the LORD late in last year to "Divine Life": he was baptised last Saturday week at Hung-t'ung, and since then has got a definite filling of the SPIRIT, Hallelujah! If the LORD be so pleased, I should be glad for him to accompany me to Lu-gan Fu next September.

The last great gathering was indeed a blessed time. Mr. Bagnall baptised the women, and Hoste, Mr. Hsi, and myself the men. The last morning I gave an address—the only one I gave—on "*Floods*," based on dear Mr. Reginald Radcliffe's texts, which, thank GOD, I see you put in the *Chinese Recorder*. You can imagine the surroundings and the theme were of the sort to make one's soul go out in speaking! I shall not soon forget dear Mr. Hsi's prayer when I had finished.

Pray for us, dear Mr. Taylor, that we may get much lower before GOD. I often have thought of your words of emptying and filling. How unspeakable are the attributes and characteristics of GOD—none more so than His humility and condescension.

Thank GOD, He will use weak ones, stupid ones, stumbling ones, for such we know ourselves to be, and such are the dear native workers He is using.

T'ai-yuen, May 7th, 1887.—I think it worth while, dear Mr. Taylor, just to add a line on arriving here; we had a most blessed journey, and grand opportunities on the way up of scattering very many tracts and preaching the Gospel.

THE CRY FOR WORKERS.

You have no idea how the people listened to the tidings of a SAVIOUR—a GOD who can save;—but oh, for workers up on that T'ai-yuen plain! Kiai-hiu Hien, P'ing-yao Hien, Ch'i-Hien, all big towns—P'ing-yao *very* big; and not one witness for JESUS! No one to point them to the LAMB of GOD that taketh away the sin of the world! No one to publish the momentous fact that GOD *has* made peace with the world through the blood of His SON, and if they will believe they can now have peace with God! But HOW shall they hear without a preacher?

O GOD, scatter Thy children at home! Give them, O GOD, such a look at CHRIST crucified that they shall become—in a deep sense those whom Thou dost love—"cheerful givers."

"GOD loveth a cheerful giver." Loves them for it is the SPIRIT of His SON in them that makes them such: loves them because such are in sweet accord with His own most gracious character. The generous GOD delights in the generous, and He that gave His only-begotten SON loves the cheerful giver.

My soul is burdened as I think of those towns, full of iniquity and destitute of GOD.

O Christians, with talents, wealth, time at disposal, cast GOD'S gifts to you back into His royal treasury. What deep, what whelming need! Here we speak not of a country's but of a world's famine.

A subscription list has been opened, the donors' names are to appear not in the world's records, but heaven's archives. Let us look into that list: we see that He who "stands by the Treasury" is the first DONOR. What is *His* donation?

Is it some large sum to be spent in rearing gorgeous fabrics that shall be notable to all time—not for the number of souls that have therein found GOD, but notable for their perfect symmetry, their massive columns, their lofty pinnacles, their noble arches, their decorated windows, for gorgeous ritual and pompous music? Or did this first DONOR, in order to relieve the sufferers, give large sums into the treasury to be spent in rearing vast educational establishments, that men might by the husks of education stay the famine-pangs of stricken souls?

No! Not thus does this DONOR compassionate the souls of men.

We look at the record, and we see no single name, but words of Scripture, from which we select the following:—

"The bread that I give is my flesh, which I give for the life of the world."

"CHRIST suffered that He might bring us to GOD."

"He loved me, and gave HIMSELF for me."

Be it yours, reader, and mine to tread in HIS steps.

FROM MR. D. E. HOSTE,

T'ai-yuen Fu, May 8th.—We reached here on the evening of Friday, the 6th May, having, through the grace of GOD, had a journey of much blessing.

NEEDS OF THE UNREACHED.

As we passed up the plain we had grand times of tract-distributing and preaching; but, oh, what a mockery it seemed to tell a poor fellow, who asked about breaking off opium, that there was no place nearer than 160 to 200 *li!*

We found willing listeners everywhere; but how one's heart ached as we felt there was not a single man who was caring for these souls, and then thought of streets at home packed with churches, chapels, mission-halls, meeting-houses, coffee houses, and institutions of all kinds; and positively not even a room in which a work was going on in whole, vast cities. May GOD rouse the church at home further, and make them *remember* the masses; it is just awful!

May a gracious GOD fit one for His service! How He must be longing for anybody whom He can pick up to satisfy His great heart of love, in gathering in multitudes of the lost. One feels one has scarcely got a glimmer of John iii. 16: "GOD *so* loved the world," etc. What an infinitely solemn and important matter GOD must have regarded the salvation of souls as being—He gave up His only SON; and one catches one's self doubting whether one can give up some little comfort for the same object! May the GOD of all grace enable us to please Him.

CHEER AT T'AI-YUEN.

Our friends here are full of joy in seeing the sprouts of life; yes, praise be to GOD, the work has really begun. It was touching to see two or three dear fellows weeping as Sturman left; and the Baptist brethren have been getting blessing too, and we are looking to the LORD to make them "flames of fire." How GOD must be longing to do it, as He looks down upon the vast, unfed multitudes!

We did sing Hallelujah! as we heard of the farewell meetings of twenty-five of the hundred, and heard grand news of the first four dear fellows, who appear to be going ahead tremendously.

Mr. Smith will, I expect, have been telling you of the LORD's work in Lu-gan Fu, and our hope that he may go down there next autumn for a month or two, if it be the MASTER'S will. I would ask special prayer that the power of GOD may rest mightily on him on this expedition, and so Satan's kingdom may be mightily shaken.

It has been a great pleasure meeting Mr. Horobin; he seems a dear servant of the LORD, and is now, thank GOD, in good health. You will hear about Mr. Sturman from others; he has been much blessed, and made a blessing, in this city. Praise GOD!

Testimony of Mr. G. B. Studd.

Given in Shanghai, May, 1887.

"HE that believeth on the Son of God hath the witness in himself." I have often heard one man say of another who has been discussing a subject—"Oh, he does not know what he has been talking about." Now, I want to tell you something about which I know a good deal, for it is an experience of my own.

Ten years ago, when I was a schoolboy, I first realised the LORD JESUS CHRIST as my personal SAVIOUR from the sins I had committed. I realised that He had died to wash my sins away, I accepted His salvation, but there I stopped. I did not recognise that He was to be my KEEPER, that He was to be my SAVIOUR from sin, present and future. No, I just accepted His salvation as a free gift, and then went on trying to keep myself. I tried to live better; but I was only trying in my own strength, and I failed.

It was not long before I was trying to live both for GOD and mammon, to have all the advantages of the sacrifice of the LORD JESUS CHRIST, and yet not willing to confess Him before my fellow men, nor to do anything for Him. I tried to get all the pleasure I could out of the world, and to rest happy that my sins had been forgiven. As a Christian I felt that there were some things that I ought not to do, and yet I had not strength to resist temptation when it came, because I was not looking to JESUS.

About four years ago, I started in life, as men say. It had always been my ambition to go to the Bar, and so I began to read law. I had only been reading for a few months when I was overtaken by a very serious illness—an illness that had laid me on what, for some time, seemed to be my death-bed. Then it was I began to think of my past life, and I could not but see that it had been very unsatisfactory and full of ingratitude to GOD. I made resolutions, that, if GOD would raise me up, I would live a better life and begin to do some Christian work. But they were resolutions with reservations—*I was not prepared to live entirely for God.*

In His infinite mercy GOD did raise me up, and I did begin to do a little Christian work; but it was very little, done fitfully, and left undone when any small excuse offered. I went back to work at law, but I got ill again, and had to leave England for a time. I returned after a few months with fresh vigour to work, and settle down

this time really for good, I thought; and after eighteen months' hard work I began to look forward to doing something in my profession. However, last October, I was again overtaken by illness, and was ordered to go away to Australia for the winter. I felt very despondent: it seemed as if I was never going to get on.

At this time it was suggested to me that possibly I was not intended for the Bar. This suggestion, however, did not please me, as I was quite set on it; and I went away, hoping to get back to England in the spring, well, and equal to work at my profession. I spent four months in Australia, and was just starting again for home, when I got a letter from my brother [Mr. C. T. Studd] here, saying that if I would return by China he would come down to within a reasonable distance of the coast and see me. Right glad I was to get that letter, for I wanted to see my brother; I had not seen him for two years and a half, and I was not likely to meet him again for years. As I was getting near Shanghai, I began to think to myself I won't stay very long in China: my brother is so keen about missionary work, he will, perhaps, be persuading me to stay and go inland with him: and I did not want that.

I arrived at Shanghai about ten days ago (on May 19th), and found to my surprise that my brother had come here to meet me. When it was suggested that I should stay with my brother at the Inland Mission House, I was somewhat alarmed; for I was afraid of being thrown too freely into the society of such earnest Christian workers. I did not know what they might not want me to do, and I was afraid of being identified too much with Christians by men of the world. Yes, I liked the good opinion of men; and the world does not like much real religion. Religion is tabooed even as a subject of conversation: it throws, I suppose, too strong a light on men's lives, and, as the Bible says, "Men love darkness rather than light, because their deeds are evil."

For the first day or two it was all right, though I could not help noticing the calm and the peace amongst the people with whom I was living. No troubles or difficulties seemed really to bother them. They had their trials and difficulties, but these did not seem to burden them. With me it was quite different: I was sometimes vexed and troubled by small petty things. I asked the secret of this peace, and was told, "Oh, whenever we have a difficulty we lay it *definitely* before the LORD in prayer, and He always does according to His promise:—'Cast thy burden upon the LORD and He *shall* sustain thee.'"

That was all very well, but I did not understand it. I believed in prayer, but I knew nothing of it as such a power in everything.

Unconsciously I began to wish that I might have this peace, this settled calm. I knew I had not got it myself, and I saw that it was something worth having. I began to ask how I might get it, and was told to *submit myself entirely to the Lord Jesus, and trust Him for everything*. I did not feel I could do that: I did not want to submit myself *wholly*. I didn't know what it might lead to; it might lead to my going to missionary work in China, and I didn't want to do that, as I was determined to go home and go back to the Bar. I then heard there were to be some revival meetings in Shanghai, and that made me quite determined to go away *at once*. I thought they might want me to take part in them, which I was afraid to do; so I took my passage in the Japan Mail starting on Friday last.

However, I began to feel such a craving, such a hungering for this peace, that I made up my mind, at all costs, that I must have it; and after much prayer *I surrendered myself to the Lord Jesus*, trusting that He would make my will His own. That was on Wednesday; and since that time I have had such peace, such joy in my soul, that I can't express it in words. I know it has made me feel altogether a different creature, and really, last Thursday and Friday, I could scarcely believe that I was not in a trance, that I should not suddenly wake up the old self; but no, thank God! it is no trance, but just this, the LORD JESUS CHRIST is my KEEPER. He kept me then, He keeps me now, and He will continue to keep, I know, so long as I trust Him. I felt that I must confess before men what the LORD JESUS had done for me, and I don't hesitate to say I was frightened at that; standing up and confessing before men that I was on the LORD'S side. My stumbling-block through life had been fear of man. I liked to stand well with my fellow-men; to be applauded by them; to have a good reputation; and I had always been afraid of being too religious, lest men should sneer and give me the cold shoulder; and, oh! I couldn't stand that.

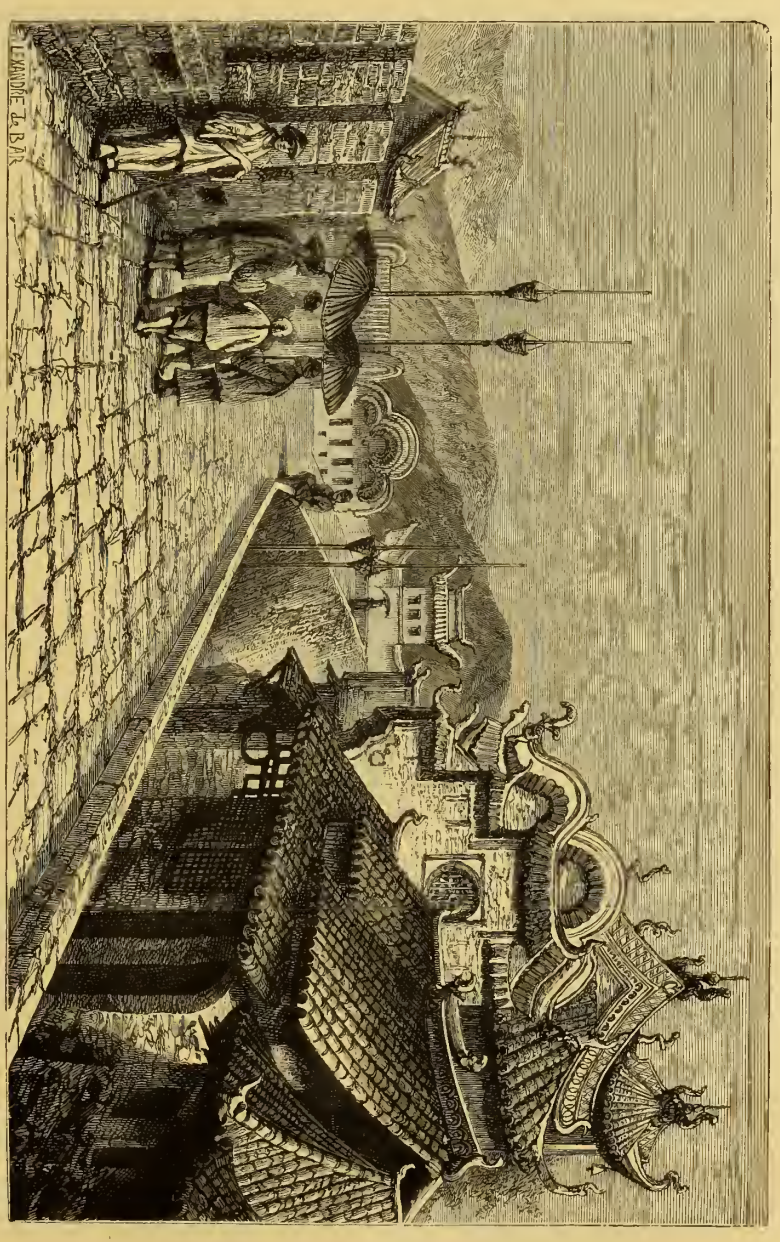
I still felt the fear of man, but I was trusting JESUS for everything, and so I just trusted Him to take that away from me and make me boldly confess Him. Thank GOD! He did answer my prayer, and I did confess on the platform on Thursday night in a few words what I had been, and what the LORD JESUS had now done for me.

I was still going away by the Japan Mail next day; I was quite sure of that. But my first thought on Friday morning, even before I was half awake, was just this—You confessed last night that you had been a coward in the past, but henceforth you were going to stand up for JESUS, and now isn't it just like firing the first shot in the battle and then running away to shelter, if you go away to-day instead of waiting for those meetings? I could not go away then. At once I went and got my passage transferred, and I am staying on here to tell out the story of GOD'S love to me.

Now, I have not told you all this long story about my past life because I like talking about myself, or because I want to hold myself up as a good example to you, GOD forbid. You will admit it is not a nice thing to have to confess to cowardice. I feel I must testify to the infinite mercy and wondrous grace of GOD to me. It may be there are some here now who are in the same position as I was, afraid to come *right out* on the LORD'S side, because they fear what the world will say, what their friends will say—in fact, because they fear man rather than GOD; and this, too, after having come to JESUS for the forgiveness of their sins and having accepted from Him salvation as a free gift. Surely this is cowardice indeed.

You may say, I can't overcome this fear of man; no, I don't suppose you can, in your own strength. I know I couldn't; but if you trust the LORD JESUS in this thing, He will overcome it for you. His strength will be made perfect in your weakness, if you will put yourself *unreservedly* into His hands. Oh! I wish I could make you believe what real joy and real peace you can find in JESUS if you only trust Him *fully*. The Christian's life is not an unhappy one *then*. I can now understand, what I never could fully before, the self-denial of my brother and others who have given up home and comforts in order to preach the Gospel in China, and to live as Chinamen. Why, I see now it is truly their greatest pleasure to tell of the Love of JESUS, to be always on His service—it is no hardship to them—they have given up a sham that they might obtain a *reality*. Their sole aim now, and I pray GOD that mine may be for the future, is to be telling of the love of the LORD JESUS, and of the salvation which He is offering to every man who will only believe. Don't let any one here now refuse that salvation because he is afraid of what his fellow-men will say. DO TRUST JESUS, AND TRUST HIM FULLY.

"O TASTE AND SEE THAT THE LORD IS GOOD; BLESSED IS THE MAN THAT TRUSTETH IN HIM."



WALL SEPARATING PEKIN INTO TWO PARTS.

A First Sight of Idolatry.

FROM MISS M. FORTH.

YANG-CHAU, *June 12th*, 1887.—A short time ago, with a heart brimming over with joy, I sat down to write you. Joy in the loving leading of our HEAVENLY FATHER, for surely goodness and mercy have followed us every step of our journey. All the way the precious SAVIOUR Himself was "a living bright Reality," coming into our hearts and filling the void made by the absence of dear ones with His own loved presence. This was the case not only with ourselves, but many who journeyed with us found this true also.

Our passage was almost perfect, and now at last He who "bringeth them to their desired haven" has brought us safely to the land of His choice, and given us a truly Bethany home. We can do nothing else but praise Him, our KING; and also pray that these unworthy lives may more than ever glorify Him who hath so loved us.

A PROCESSION.

But just now my heart seems wrung with sorrow, for—

"How can we count as nothing
"What grieves our SAVIOUR so."

I have been gazing on what I suppose is an every-day sight in Yang-chau, but what I have seen to-night only for the first time—an idol procession. On and on the people thronged; some bearing aloft huge Chinese lanterns, followed by priests carrying incense. Behind these came men holding on high lanterns of another description, followed by a car gorgeously decorated, inside which were a number of gods. Slowly the stream swept on until it halted just before our house. Here the men stopped to take rest, for the night was hot and their burden heavy; and what was their burden? A huge hand-car, brilliantly painted, heavily decorated, and illuminated with variously coloured lanterns, containing four girls of about twelve years of age, standing, for there was no room for them to sit. Poor little things! they looked to be quite weighed down with all descriptions of imaginable and unimaginable finery, and seemed, in the dusky light, to be, oh, so weary.

The men raised their burden, and on and on the people thronged, amid the sounds of gongs, clashing cymbals, and the hoarse shouts of the crowd; and one wondered when the stream would end. For more than half-an-hour they poured along thus, and as they crowded on, one thought of the other road, along which they were thronging—yes, going in droves to hell, and no one careth for their souls. Oh, it seems awful!

We see this picture; then another rises before our view—that of our crowded churches, chapels, and conference halls at home; and of those who every Sabbath day wind their way to their comfortable place of worship, into their cosily-cushioned pew; some, alas! even to be drugged with the doctrine that Buddhism is as efficacious and good for the Chinaman as Protestantism for the Englishman! Oh, to these we would cry, "Come out here, and see for yourselves." What a difference between extinguishing all personal longings and desires, and having them all fulfilled even to the "exceeding abundantly" in CHRIST JESUS our LORD; between extinguishing all personal traits of character, and surrendering them to GOD, to be purified, intensified, and ennobled; between the undisturbed sleep, when man loses all desires, ambitions, and affections, and is out of the reach of pain or pleasure—which is their culminating point of bliss—and "the lively hope" unto which we are begotten "again by the resurrection of CHRIST from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away!"

Oh, how one's heart aches for these poor people! Surely it may be said of each one, "He feedeth on ashes; a deceived heart hath turned him aside." In this city alone, with a population of 360,000 inhabitants, there are five thousand opium dens, and not one opium refuge! something like a thousand temples and only one Protestant chapel! One of these temples is said to contain 10,000 idols!

Oh, that some of GOD'S own dear children may be led to give themselves, spirit, soul, and body, to extend the kingdom of their REDEEMER—the One who bought them with His blood—to be disposed of as He sees best for the extension of His glory, and the hastening of His chariot-wheels.

ENCOURAGMENTS.

Some aspects of the work here are very encouraging. On Sunday morning there are usually between sixty and seventy here. The church has forty members, and we are praying for many more this month. Some time ago some friends here began praying that GOD would give them fifty souls by the end of June; they have had nearly thirty, and now we are praying for the rest.

I so often think of that happy fortnight I spent in London; but though happy then, I am far, far happier now. Praise the Lord! This is our song, is it not? Oh, for a whole eternity in which to praise Him, our KING. The devil is very, very busy in our hearts; "but with such a CAPTAIN we are sure to win."

Gainers by Giving to the Lord.

FROM MR. M. WALKER.

WU-CH'ANG, *June 30th*.—Nearly two years have passed away since I left England, and I can truly look back with deep gratitude to our heavenly FATHER. Life in China is very different to what I expected to find it; I thought all my brothers and loved friends were left behind in dear old England, but oh, the joy and happiness to find so many warm, loving hearts, filled with the love of CHRIST, ready to give a brother or sister a loving hand and helpful sympathy. I doubt if my own brothers could have been more kind and brotherly than some of our friends in China have been. Yes, it is true, the promise is fulfilled, we do not lose by giving to the LORD, but are gainers.

The first few months were spent in Gan-k'ing—very happy months—and then came a time of weakness and trial upon a bed of sickness for some weeks, after which I went to Shanghai, and later to Chefoo. Mercies followed me all the way, and, with restored health, I returned to Shanghai, desiring to go back to Gan-k'ing, but it pleased GOD to order my steps to this place.

The Hand of the Lord in Ho-nan.

FROM MR. SLIMMON.

SHE-K'I-TIEN, *June 20th.*—On the day that we came to terms about this house, I had in my daily portion a precious promise: "He shall open and none shall shut." I took it as a promise to me concerning the house, and it has proved to be so. After removing, I found that the house was built on ground belonging to an opponent, and soon the storm of opposition became pretty severe.

My landlord had to stand a good deal of trial and persecution, and more than once he seemed on the point of yielding, saying, that if we were going to stay on, we should need to get a proclamation issued, as all his neighbours were against him, threatening to take both him and us to the court at Pekin. We prayed that he might hold firm, confident that the storm would die away, and it did so sooner than I expected. One of the women in Wong's household took opium, and she was so far gone that native medicine was no use. They sent for me, and praying GOD to prosper me, I went, and was enabled to save her life. This, seemingly, has put a stop to the persecution. Praise GOD. This is the second time the LORD has enabled me to help our persecutors.

The work here continued to prosper while I was away. I feared that the young converts would fall back during my absence, but GOD has rebuked my small faith, and taught me that He who is mighty to save is also mighty to keep. Blessed be His name! Not only had they been enabled to hold fast what they had, but also to press forward after more; their testimony had been blessed to the conversion of others, and they had carried the glad news into other villages, in three of which there are now inquirers, and perhaps converts.

The testimony of a dear child, only nine years old, has been much blessed. During the New Year festivities neither threats nor promises could induce him to partake of the meats offered to idols. "No," he said, "these belong to idols, I belong to JESUS." And to the wonder of many, he fasts all the forepart of the day on the Sabbath, the answer with which he meets every objection being, "Teacher did it." The neighbours say this is none other than the work of GOD, for man could not so influence a child. And I say, Amen, hallelujah!

Si-ch'uen Province.

FROM MRS. HERBERT PARRY.

YOU will be glad to know we are all well and happy. The LORD has greatly prospered us on our way, and now we have nearly reached Chung-k'ing—we expect to get in to-night. We left I-chang, April 25th, and up to the last week have had beautiful weather. This week the rain has delayed us a little, but we are very glad to feel cool again.

Our boat cuts along so quickly; it is long and of rather slender build, and it is quite amusing to see how we overtake other bigger boats, and how much better we seem to cross the rapids. The most serious accident we have had occurred yesterday, when in crossing a rapid the rope broke, and we were carried by the current into a sort of whirlpool, and our boat lurched over on its side till water came in at the window. Our fire was upset and one or two things broken, but nothing more serious occurred.

A week or so past, we ran on to a rock and had the door and side of our boat knocked in, and the foot-board smashed, but it only took an hour or so to get mended up, so we have had very little delay of any kind.

From Sha-shï to I-chang only took us three and a half days. At I-chang we met some missionaries who left for Chung-k'ing a day before we did. They have a large house-boat. After a few days we overtook them, and got some distance ahead. Then last Saturday we met again, and putting in at night at the same place they came on board to see us.

It was a pleasant change to meet them, and they told us some of their experiences. Their rope had broken six times, and once it had been quite serious, so much so, that the water poured in at their windows, their luggage tossed over to one side, and many things smashed, while they prepared to make their escape through the window. When we heard this it made us feel all the more thankful to our HEAVENLY FATHER for all His care of us and our little boat.

What beautiful scenery it is all along! We have had some lovely walks, and have found quite a number of maiden-hair ferns growing wild.

May 25th.—We arrived at Chung-k'ing about an hour before our American friends. Towards the close of the day Mr. C. Polhill-Turner found us out, and came on board. It was so nice to meet one of our friends, especially as my husband had met him in England.

You will be glad to know our little treasures are well, and growing rapidly. They are getting into such funny ways of their own.

From the Diary of Miss Say.

A VISIT TO TSING-KIANG-P'U.

Monday.—Miss Murray and I left Yang-chau for a trip to Tsing-kiang-p'u, hoping to spend several weeks there to give the women of that place the Gospel, and on our way back to visit some places on the canal. We are so thankful to have this privilege; it is such a joy to speak for our KING, even though in broken sentences. He who could increase the five loaves can use even our words to bring life to these dead ones.

A YOUNG CHINESE WORKER.

Friday.—Did not get off till past noon. It was so good of the LORD to give us this little delay, for our boy was able to go out and sell a large number of Gospel portions and tell many of JESUS; he also sent some women to the boat, and we were helped in telling them the way of salvation, we felt it such a blessed opportunity. In the evening Ts'ang-tsi had another deeply interesting time with the boatmen. I noticed that the old man of the boat seemed hovering about the dear boy during the day, and in the evening he called him and asked some questions about the Gospel. Ts'ang-tsi did not immediately go, but said, "Do you want this doctrine?" "Yes," he replied. "Do you want it in your heart?" "Yes, I do," said the man; so taking his Testament he went out to them, and I shall not forget how good it was to hear him explaining John iii., verse by verse, and saying such plain, earnest words. He said, "You know the LORD JESUS died for you, and He wants to save you now, to-day; if I did not tell you of GOD'S grace, and you were to be lost, I should have sorrow, but I *do* want you to repent and believe in JESUS and be saved." After talking nearly an hour to him, he said, "Now do you believe it? If so, just ask the LORD JESUS to forgive your sins, and He certainly will." The dear lad then prayed with him, and came with his face beaming with the joy of the LORD.

Saturday.—Had a very happy morning waiting on GOD for blessing on His church at Tsing-kiang-p'u.

Monday.—Dear Miss Murray left me this morning, having been wanted back in Yang-chau. We have had a very happy week together, and on Saturday met the Christians in a little social gathering. On Sunday we got some of them to go out with our boy preaching in the street. I think they were encouraged with the result and trust they will continue it. I have now one of the two women converts to help me during the rest of my stay.

A good many women have come, and many listen very attentively to the message of salvation through a crucified Redeemer. At present my words are few, but I do feel I have great cause for thankfulness that, having been only eight months in the country, I am able to tell out though feebly His glorious message of love; it is such a joy. We did not get an entrance into any houses last week; we were followed by such crowds in the city that no one liked to invite us in, and outside the city, where we stayed at some doors and spoke to the crowds who collected, we were unable to get to the women alone. We have sold a good many Gospel portions, and to-day had some visitors from a Ya-mun who bought a copy. May those who read have life through the Word. It seems so strange to feel that I am the only foreigner in this city; no one to speak to in my own tongue but my Master, but He is very real and precious, and fully satisfies.

Monday.—Have been a week alone; it has been a week of precious teaching; I have enjoyed it so much. Have spent my mornings in study, and each afternoon have had a number of women visitors. Praise GOD, He is blessing our evangelist's wife, and she speaks so earnestly. At the Sunday service we were crowded and found it necessary to put a seat outside for several.

A SHINING LIGHT.

To-day a Christian brother has come from a little village 100 *li* from here; he seems very happy in JESUS; has been a believer three years. He has service in his house with his neighbours, and says there are six of them who believe; they have not any one to teach them but the HOLY SPIRIT through the Word.

First Days in Chang-shan—Cheh-kiang.

FROM THE DIARY OF MISS LITTLER.

FELT tired after my long ride from Yuh-shan yesterday; busy unpacking and arranging my things most of the day.

January 3rd.—Spent the morning with Mr. Hu, a good teacher and a Christian. In the afternoon went out with our woman to six homes, four Christian and two heathen.

January 5th.—Studied in the morning, then went with Miss Byron to see a young lad very ill with dropsy. Studied again in the afternoon.

January 8th.—Spent the morning in fasting, and prayer, and Bible reading with Miss Byron.

January 9th.—In the afternoon I had my first Chinese Bible class of children; they were very good, and seemed quite interested, they understood me fairly well; two boys were very intelligent and quick in answering questions.

January 31st.—Wet Sunday. Miss Macintosh with us; she goes on to Yuh-shan to-morrow. A good number at the morning service; many passers-by came to the door, or slipped inside to listen. I had over twenty boys in my class.

February 1st.—Miss Byron and I went as far as Peh-shih-kiai with Miss Macintosh, as I wanted to see if it was a place where I could come for every other Sunday, going on Saturday, and returning on Monday. After seeing the place, I quite hope to carry this plan out, and have ordered a carpenter to partition me off a bedroom. The people there seemed pleased.

Sunday, February 7th.—My boys were very attentive; I had sixteen, all over eight years old.

Monday.—Six of my boys came to see me about two p.m., and stayed about half an hour. They seem wonderfully pleased to come here, and it is quite amusing to see them, entirely of their own accord, take off their shoes on the stairs before they come into our sitting-room. The other day an old lady was very grieved because she upset the ashes of her foot-warmer on to our mats.

February 26th.—Went to Peh-shih-kiai, found the place quite comfortable. Had a quiet Sunday, as it was wet; there were twelve at the morning service, and fifteen in the afternoon. Afterwards I went out visiting.

March 6th.— Had a very happy day; I went out visiting about nine a.m.; when I came back about twenty women came to see me, and between eleven and twelve we all went down to the service, and there were about thirty present most of the time. Afterwards more women came. The afternoon was very wet, but the evangelist's wife and three other women spent the greater part of it with me. One woman seemed so interested, she stayed all night as it was very wet, and her house is some little distance from Peh-shih-kiai; she slept in the room next to me, and I was so glad to hear her asking Mrs. Chang about the Gospel, and whether candles and chanting prayers were any good.

March 22nd.—Last Saturday I went again to Peh-shih-kiai. Sunday was a very busy day; in the morning there were about thirty at the service and not less than forty in

the afternoon. A great many women came to see me, some came both morning and afternoon ; my first visitors arrived before 10 a.m., and the last left about 5 p.m.

March 24th.—Miss Byron went to Yuh-shan this morning. I took her class in the afternoon of over forty women and lots of children. Mrs. Chin and Lao-niang helped me.

April 5th.—Went to a village where two native Christians live, taking some Christians with me, one of whom preached to over one hundred people in a kind of hall belonging to the farm-house where we had dinner.

April 30th.—Went to Peh-shih-kiai ; had three very quiet and attentive women there all day on Sunday, and a nice number at the services.

May 15th.—Had a number of people here at the morning service ; Mr. Thompson received eight candidates for baptism.

Tidings from Scattered Workers.

FROM MR. CARDWELL.

Shanghai, May 27th.—Yesterday was a good day ; all were lifted heavenward, and each praised the LORD for His grace and goodness in bringing them out here. Mr. Stevenson, no doubt, will tell you of all the goodness the LORD caused to pass before us, and how He opened the hearts of some of His servants, enabling them to offer willingly of their substance for the work. A visitor told me of the great blessing he had received, and gave me as a thankoffering to the LORD a cheque for £100 for the Mission.

We have sent our dear children to Che-foo : we thought it would be a benefit to them in many ways, though we felt it hard to part with them again.

FROM MISS MACINTOSH.

Yüh-shan, April 23rd.—You will be glad to hear that I have been able to pay a second visit to Sin-k'eng, and was very kindly received. The rooms were nicely cleaned up for me. The large one opens on the public street, and makes a nice quiet hall ; the other I use as a bedroom.

In the evening we had a nice meeting ; the room was crowded, and the people were unusually quiet and attentive.

One well-to-do man (formerly a member of the church), whose house adjoins the mission-rooms, was not very well pleased with the idea of again opening the place ; but he and his wife and daughter-in-law came to the meeting, and afterwards we had a long talk together, and became very friendly. They have been so kind to me since, and have given me the use of two tables and a few forms. He came to me as I was leaving, and asked me "to come back very soon, and to stay for some time, and just look upon my house as your home."

On reaching Yüh-shan, I found Miss Tapscott had just arrived. We are very happy together, and she is a real help. We have a great many women every day : they begin to come early in the forenoon, and keep coming all day, so that many are daily hearing the Gospel. On Sundays the house and chapel are crowded all day. The LORD give an abundant harvest ! We are pleading the fulfilment of His promises. The enemy is trying to hinder us in many ways, but, praise the LORD, He whose we are and whom we serve is Almighty.

I hope to visit many of the villages. My woman is getting on so nicely in learning to read the characters. She preaches the Gospel very well, and is always so bright and happy.

FROM MR. JOHN SMITH.

Ta-li Fu, March 2nd.—One of our schoolboys has been inveigled away by a man who bought his mother some years ago. He was much attached to us, and I am sure he will return here for further instruction, if he can get an opportunity. I feel sure there is a genuine work of grace in his heart, and our GOD will "perfect that which concerneth" him. He can never lose his place in our hearts, or in our prayers. I love to think of him and of the other converts, not so much as Chinese but as brethren in CHRIST.

Most of our large sheets of red paper, bearing Scripture texts, posted up in the city, have now been destroyed, but we know that many have read them. The two texts over our door are daily read by many. We find it hard to make the people in the Min-kia villages understand us : they know just enough Chinese words to enable them to trade in the city. Opium-poisoning cases have been numerous ; we generally succeed in curing them. One smoker has taken the anti-opium medicine, and is almost cured.

FROM MR. GRAHAM BROWN.

Han-chung, May 8th.—All this journey so far has been one long time of proving GOD'S faithfulness—from the time of leaving Gan-k'ing, and fearing I should not get a steamer, not to speak of a cabin, and then finding Mr. Nicoll on board, able to arrange everything for me, and a cabin quite empty, though it was the Chinese new year. Wu-chang was rather a testing time for my impatience, as there seemed to be much to hinder, only the reason of these shone out so brightly as leading to dear Mr. Beauchamp's being with us to Fan-ch'eng. I had much enjoyment in being with him. Then we were much helped by Mr. Hutton sending a servant up with us to Lao-ho-k'eo.

We found Mr. Geo. King truly without even leisure to eat, as he had more practice than most parish dispensaries, I am sure, and visitors at all times. From thence we came up very quickly without much adventure, until we passed the rapids, and then the water became very shallow indeed, until after taking five hours to make seven *li*, I could stand it no longer, and had the servant get a horse for me, and rode in to Han-chung from twenty *li* below Cheng-k'u, arriving in black darkness, with the feeling that I had had the most romantic prayer-meeting I had known in China while sitting in the saddle.

Mrs. ARMSTRONG (late of Hamilton) writing from Shanghai on 1st June to a friend in Scotland, says :—We have been praising GOD ever since we landed, and we want you to join us. On board the *Hydaspes* we had five conversions at least ; and on board the *Verona* eleven, quarter-masters, stewards, etc., have been brought to know JESUS as their own personal SAVIOUR. A young gentleman, a second-class passenger, also came clear out on the LORD'S side. Mr. Armstrong is hopeful of a gentleman who left us at Hong-kong. He was deeply interested in GOD'S word while on board. You will remember them in prayer, that they may be kept by His power. There have been some meetings in the Temperance Hall here, and most of them have given their testimony. Messrs. M'Carthy, C. T. Studd, and A. Orr Ewing are staying here just now. Mr. Studd's brother George came from Australia to meet him here, and you will be glad to hear that he, like his brother, has entered the "All for JESUS" set.

Mr. HENRY DICK wrote from Sha-shï on July 8th :—Last Tuesday, as a result of the work of Miss Wilson and Miss Evans in this place, we had the joy of receiving into fellowship by baptism an old woman who had been in their employ for some time ; she was a vegetarian, but having seen that vegetarianism cannot save her, she is now, we fully believe, trusting in JESUS.

Mr. J. J. COULTHARD and others of the party who left on Aug. 25th wrote from Gibraltar, Aug. 30th, of comfortable quarters, enjoyable Bible-readings and opportunities for services.

Departures for China.

On Sept. 9th, per P. and O. steamer *Thames*, Mr. and Mrs. TOMKINSON and Misses MAUD HOLME, H. R. WALDIE, A. K. FERRIMAN, S. E. BASTONE, A. K. HOOK, HARRIET CUTT, and EMMA FRYER left for China.

On Sept. 22nd, Mr. and Mrs. RUDLAND and child, Mr. and Mrs. TOMALIN, and Mr. and Mrs. ELLISTON and children left to return to China per P. and O. steamer *Ganges*.

List of Protestant Missionaries in China in 1887.

The names of the Male Missionaries are given in Small Capitals (CHINA); those of Medical Missionaries are in blacker Type (China); and Ordained Medical Missionaries in blacker Capitals (CHINA). Lady Missionaries are indicated by Italic Type (*China*); and Medical Ladies by Italic Capitals (*CHINA*). Unmarried men are indicated by an asterisk (*). Absent Missionaries are indicated by a dagger (†).

English Societies.

LONDON MISSION, 1808.

Peking.

OWEN, Rev. G. 1866
GILMOUR, Rev. J., M.A.* 1870
MEECH, Rev. S. E. .. 1871
STONEHOUSE, Rev. J... 1882
Philip, Miss 1884
Smith, Miss 1884
Pritchard, E. T., M.B., C.M. 1886
Moreton, Miss.. 1886

Tientsin.

LEES, Rev. J.† 1861
BRYSON, Rev. T. 1866
Mackenzie, J. K., M.R.C.S., L.R.C. 1875
KING, Rev. A. 1879
REES, Rev. W. H. .. 1883
McFarlane, Sewell S., L.R.C.S., L.R.C.P. .. 1887
Morrison, Mrs. 1887

Hankow.

JOHN, Rev. GRIFFITH* 1855
BONSEY, Rev. A. 1882
Gillison, Dr. T.* 1882
FOSTER, Rev. A., B.A.† 1871
WILSON, Rev. J. W. .. 1886

Wuchang.

OWEN, Rev. W.* 1879
SPARHAM, Rev. C. G.* 1884

Shanghai.

MUIRHEAD, Rev. W. .. 1847

Amoy.

MACGOWAN, Rev. J. .. 1859
SADLER, Rev. JAMES .. 1866
ROSS, Rev. R. M. .. 1885
Ashburner, Miss 1885
Miller, Miss 1885
Fahmy, Ahmed, M.B., C.M. 1887

Hongkong.

CHALMERS, Rev. J., LL.D. 1852
Rowe Miss 1876
BONDFIELD, Rev. G. H. 1883

Canton.

PEARCE, Rev. T. W. .. 1879
EICHLER, Rev. E. R. .. 1881

SOCIETY FOR THE PROMOTION OF FEMALE EDUCATION IN THE EAST, 1834.

Ningpo.

Smith, Miss G. 1878
Higginbotham, Miss .. 1887

Foochow.

Bushell, Miss 1884
Cooke, Miss Mary S. .. 1886

Hongkong.

Johnstone, Miss 1874
Jersey, Miss De 1883
Magill, Miss 1885

BRITISH AND FOREIGN BIBLE SOCIETY, 1843.

North-China Agency.

BRYANT, Rev. E., *Agent*† 1865

Newchwang.

TURLEY, R. T.* 1886

Peking.

STUDD, F.* 1886

Ping-yang Fu.

EVANS, D.* 1884

Tai-yuen Fu.

Adamson, A... 1884

Mid-China Agency.

Shanghai.

DYER, S., *Agent* 1875
MURRAY, D. S.* 1883
MOLLMANN, J.* 1865

Chou-kia-k'ou.

PATON, T. 1882

South-China Agency.

Canton.

KENMURE, ALEX., *Agent* 1886
MCCLOY, THOS.* 1886

Hongkong.

REINHARDT, C.* 1883
AITKEN, T. W.* 1887

NATIONAL BIBLE SOCIETY OF SCOTLAND, 1863.

Pekin.

MURRAY, Rev. W. H... 1871

Han-kow.

ARCHIBALD, JOHN† .. 1877

CHURCH MISSIONARY SOCIETY, 1844.

Shanghai.

MOULE, Ven. Archdeacon 1861
LANNING, Mr. G. 1875

Hangchow.

MOULE, Rt. Rev. G. E., D.D., Bishop 1858
ELWIN, Rev. A. 1870
Main, Duncan, M.D... .. 1882
HORSBURGH, Rev. J. H. 1883
COULTAS, Rev. G. W... 1886
Hickie, Dr.* 1887
NEALE, Rev. J.* 1887

Ningpo.

Laurence, Miss M. .. 1870
BATES, Rev. J. 1867
HOARE, Rev. J. C. .. 1876
Russell, Mrs. W. A. .. 1848
GROVES, Rev. W. L.†.. 1879
MORGAN, Rev. J. H.*.. 1884

Shaohing.

VALENTINE, Rev. J. D. 1864
FULLER, Rev. A. R.† .. 1882

Foochow.

WOLFE, Rev. J. R. .. 1862
STEWART, Rev. R. W. 1876
LLOYD, Rev. L.† 1876
BANISTER, Rev. W. .. 1881
SHAW, Rev. C. 1882

Foo-ning Fu.

Taylor, Van S., M.D. .. 1878
MARTIN, Rev. J. 1882

Canton.

GRUNDY, Rev. J. 1878

Hongkong.

BURDON, Rt. Rev. J. S., D.D., Bishop 1853
OST, Rev. J. B. 1880

Pak-hoi.

Horder, E. G., Dr. 1884
LIGHT, Rev. W.* 1886

CHURCH OF ENGLAND MISSION, IN NORTH CHINA, 1874.

Peking.

SCOTT, Rt. Rev. C. P., D.D., Bishop* 1874
BRERETON, Rev. W. .. 1880
Skelton, Miss 1886

Chefoo.

GREENWOOD, Rev. M.* 1874
WILLIAMS, Rev. W. J. 1887
Parsons, Miss 1885
Walker, Miss 1884

Tai-an Fu.

SPRENT, Rev. F. H. .. 1884
BROWN, Rev. H. J. .. 1887

ENGLISH PRESBYTERIAN MISSION, 1847.

Amoy.

MCGREGOR, Rev. W., M.A. 1864

THOMPSON, Rev. H. .. 1877
WATSON, Rev. J., M.A. 1880
MACLEISH, Rev. A. L., A.M., M.B.C M. 1881
Maclagan, Miss G. J.... 1883
Johnston, Miss J. M. .. 1885

Chinchew.

Grant, D., M.B.C.M. .. 1880
CAMPBELL, Rev. WM.† 1871

Taiwan Fu.

BARCLAY, Rev. T., M.A. 1874
Anderson, P., I.R.C.S., P.E.† 1878
THOW, Rev. WM., M.A. 1880
EDE, Mr. GEO. 1883
Butler, Miss A. E.... .. 1885
Stuart, Miss J. 1885
Lang, John, L.R.C.P., F... 1885

Swatow.

SMITH, Rev. G., M.A. .. 1857
MACKENZIE, Rev. H. L., M.A.† 1860
DUFFUS, Rev. WM. .. 1869
GIBSON, Rev. J. C., M.A. 1874
Ricketts, Miss C. M.† .. 1878
Lyall, A., M.B., C M... .. 1879
PATON, Mr. WM. 1881
Cousland, P. B., M.B., C.M. 1882
Black, Miss E.... 1885
Harkness, Miss M. .. 1887

Ng-kang-phu.

McIVER, Rev. D., M.A.† 1879
RIDDELL, Rev. W., M.B., C.M. 1881
McPhun, J. F. M.B., C.M. 1883

UNITED PRESBYTERIAN CHURCH OF SCOTLAND, 1865.

Shanghai and Chefoo.

WILLIAMSON, Rev. A., B A., LL.D.* 1855

Newchwang.

MACINTYRE, Rev. J. .. 1872
Westwater, A. McD., L.R.C., P., and S. 1884
Westwater, Mrs. Alex. 1882

Moukden.

ROSS, Rev. JOHN .. 1872
WEBSTER, Rev. J. .. 1882
CHRISTIE, Rev. D., L.R.* 1882

IRISH PRESBYTERIAN CHURCH, 1869.

Newchwang.

CARSON, Rev. JAMES 1874
SHAW, Rev. W. W. .. 1884
FULTON, Rev. T. C. .. 1885

CANADIAN PRESBYTERIAN MISSION, 1871.

Tamsui.

MACKAY, Rev. G. L., D.D. 1871
JAMIESON, Rev. 1884

CHURCH OF SCOTLAND, 1878.

Ichang.

COCKBURN, Rev. G. .. 1872
DOWSLEY, Rev. A. .. 1880
Macdonald, G. B. D., M.B., C.M. 1887

WESLEYAN MISSION, 1852.

Hankow.

HILL, Rev. D.* 1865
CORNABY, Rev. W. A.* 1885
MILES, G.* 1885
REID, W. H.* 1886
Morley, A., M.R C.S., L.R.C.P.* 1886
HODGE, Rev. S. R., M.R.C.S. 1887
Sugden, Miss 1886
Williams, Miss 1886

Wuchang.

WARREN, Rev. G. G.* 1886
BARBER, Rev. W. T. A. M.A.* 1885
BREWER, Rev. J. W.*† 1872

Hanyang.

MITCHIL, Chas. W.* .. 1873
NORTH, Rev. T. E. .. 1880

Wu-sueh.

BRAMFITT, Rev. T.† .. 1875
BODEN, Rev. F.* 1884

Kwang-chi.

WATSON, Rev. W. H. 1882
Watson, Miss 1885
Watson, Miss M. 1886

Canton.

BONE, Rev. C. 1880
TURNER, Rev. J. A. .. 1886
HARGREAVES, Rev. G.. 1878
WENYON, Rev. C., M.D, C.M.† 1880

Fatshan.

BRIDIE, Rev. W.* .. 1882
MACDONALD, Rev. R., M.D., C.M.* 1884

Shuikwan.

TOPE, Rev. S. G.* .. 1882
PARKER, Rev. H. J.* .. 1883

METHODIST NEW CONNEXION MISSION, 1860.

Tientsin.

INNOCENT, Rev. J. .. 1850
ROBINSON, Rev. J. .. 1877
TURNER, Rev. F. B.* .. 1887

Lao-ling.

CANDLIN, Rev. G. T. .. 1878
INNOCENT, G. M. H.* 1882
Shrubshall, W. W.* 1887

Kai-ping.

HINDS, Rev. J. 1879

UNITED METHODIST FREE CHURCH, 1867.

Ningpo.

GALPIN, Rev. F. 1867
SWALLOW, Rev. R. .. 1874

Wenchow.

SOOTHILL, Rev. W. E. 1882

BIBLE CHRISTIANS, 1885.

Yun-nan Fu.

VANSTONE, Rev. J. G. 1885
THORNE, Rev. S. T. .. 1885
DYMOND, Rev. F... .. 1887
POLLARD, Rev. S... .. 1887
Stewartson, Miss 1887

BAPTIST MISSIONARY SOCIETY, 1860.

Tai-yuen-fu.

RICHARD, Rev. T. .. 1869
TURNER, Rev. J. J. .. 1876
SOWERBY, Rev. A. .. 1881
MORGAN, Rev. E... .. 1884
DIXON, Rev. H. 1884
FARTHING, Rev. G. B.* 1886

T'singchau Fu.

JONES, Rev. A. G. .. 1876
JAMES, Rev. F. 1876
WHITEWRIGHT, Rev. J. S. 1881
COULING, Rev. S. .. 1884
FORSYTH, Mr. R. C. .. 1884
MEDHURST, Rev. C. S. 1885
Watson, J. R., M.B. 1885
WILLS, Rev. W. A. .. 1876
DRAKE, Rev. S. B. .. 1878
NICKALLS, Rev. E. C.* 1886
SMYTH, Rev. E. C.* .. 1886
HARMON, Rev. F. .. 1887

CHINA INLAND MISSION, 1865.

(*See separate List.*)

FRIENDS' FOREIGN MISSION ASSOCIATION.

Han-chung.

DAVIDSON, Mr. R. J. .. 1885

THE CHINESE BOOK AND TRACT SOCIETY, 1886.

Shanghai.

WILLIAMSON, Rev. A., B.A., LL.D.*.. 1855
MACINTOSH, Mr. GILBERT 1885

UNCONNECTED.

Amoy.

BUDD, Rev. C. 1876

Kiu-kiang.

MOLAND, C. E.* 1885
BLANDFORD, C. T.* .. 1885

Gan-k'ing.

FOLKE, E.* .. .. ..

A list of Missionaries of American and Continental Societies will be given next month.

Missionaries of the China Inland Mission

And Associates (in Italics).

"BRETHREN, PRAY FOR US."

	Date of Arrival.
J. H. Taylor, *Director*	1854
Mrs. Hudson Taylor	1866
James Meadows	1862
Mrs. Meadows	1866
George Stott	1866
Mrs. Stott	1870
J. W. Stevenson	1866
Mrs. Stevenson	1866
J. Williamson	1866
Mrs. Williamson	1875
W. D. Rudland	1866
Mrs. Rudland	1876
John McCarthy	1867
Mrs. McCarthy	1867
J. E. Cardwell	1868
Mrs. Cardwell	1868
Charles H. Judd	1858
Mrs. Judd	1868
Miss Turner	1872
Fredk. W. Baller	1873
Mrs. Baller	1866
Benj. Bagnall	1873
Mrs. Bagnall	1880
A. W. Douthwaite, M.D. (U.S.A.)	1874
Henry Soltau	1875
Mrs. Soltau	1883
George King	1875
Mrs. King	1883
J. Cameron, M.D. (U.S.A.)	1875
George Nicoll	1875
Mrs. Nicoll	1879
G. W. Clarke	1875
Mrs. G. W. Clarke	1880
J. F. Broumton	1875
Mrs. Broumton	1879
G. F. Easton	1875
Mrs. Easton	1881
Miss E. Wilson	1876
Edward Pearse	1876
Mrs. Pearse	1875
George Parker	1876
Mrs. Parker	1880
Horace A. Randle	1876
Mrs. Randle	1878
R. J. Landale, M.A.	1876
Miss Horne	1876
Charles G. Moore	1878
Mrs. Moore	1878
A. C. Dorward	1878
Samuel R. Clarke	1878
Mrs. S. R. Clarke	1878
Frank Trench	1878
Miss Fanny Boyd	1878
W. L. Elliston	1878
Mrs. Elliston	1882
Edward Tomalin	1879
Mrs. Tomalin	1866
John J. Coulthard	1879
Henry W. Hunt	1879
Mrs. Hunt	1878
Thos. W. Pigott, B.A.	1879
Mrs. Pigott	1882
W. L. Pruen, L.R.C.P.	1880
Mrs. Pruen	1872
Mrs. Schofield	1880
Miss C. M. Kerr	1880
William Cooper	1831
Mrs. Cooper	—
David Thompson	1881
Mrs. Thompson	1883
Arthur Eason	1881
Mrs. Eason	1881
George Andrew	1881
Mrs. Andrew	1882
H. Hudson Taylor	1881
Mrs. H. H. Taylor	1884
Miss Mary Evans	1882
E. H. Edwards, M.B., C.M.	1882
Mrs. Edwards	1882
W. Wilson, M.B., C.M.	1882
Mrs. Wilson	1883
Mrs. Riley	1882
Miss S. Carpenter	1883
Miss M. Carpenter	1883
Fredk. A. Steven	1883
F. Marcus Wood	1883
Mrs. Wood	1883
Henry Dick	1883
Owen Stevenson	1883
Mrs. Rendall	1883
Miss J. Black	1883
J. H. Sturman	1883
W. E. Burnett	1883
Mrs. Burnett	1881
Miss S. Seed	1883
Miss L. Malpas	1883
A. Langman	1884
Thomas King	1884
William Key	1884
Mrs. W. Key	1884
Miss Whitchurch	1884
Mrs. Cheney	1884
Thomas Windsor	1884
Edward Hughesdon	1884
Miss Emily Black	1884
Miss Emily Fosbery	1884
Miss Mary Williams	1884
Chas. F. Hogg	1884
Mrs. Hogg	1883
J. McMullan	1884
John Finlayson	1884
J. A. Slimmon	1884
Miss Cath. A. Todd	1884
Miss M. Hudson Taylor	1884
Miss Mary Black	1884
Miss Annie R. Taylor	1884
Miss Ellen A. Barclay	1884
H. Parry, L.R.C.P., etc.	1884
Mrs. Parry	1884
Miss A. G. Broomhall	1884
A. Hudson Broomhall	1884
Miss Maria Byron	1884
Duncan Kay	1884
Mrs. Duncan Kay	1884
George Miller	1884
William Laughton	1884
Mrs. Laughton	1884
Stewart McKee	1884
Thomas Hutton	1884
Mrs. Hutton	1885
Charles Horobin	1884
John Reid	1884
Albert Phelps	1884
Miss C. K. Murray	1884
Miss M. Murray	1884
Miss Macintosh	1884
Miss Agnes Gibson	1884
Miss McFarlane	1884
Miss Lily Webb	1884
Miss Alice Drake	1884
Miss Eleanor Marston	1884
Herbert L. Norris	1884
F. T. Foucar	1885
T. James	1885
John Smith	1885
Stanley P. Smith, B.A.	1885
C. T. Studd, B.A.	1885
W. W. Cassels, B.A.	1885
D. E. Hoste	1885
M. Beauchamp, B.A.	1885
C. Polhill-Turner	1885
A. Polhill-Turner, B.A.	1885
F. W. K. Gulston	1885
Richard Gray Owen	1885
Mrs. Gray Owen	1883
Maurice J. Walker	1885
T. E. S. Botham	1885
W. E. Terry	1885
W. T. Beynon	1885
Mrs. Beynon	1886
Miss Jennie Webb	1885
Miss Jane Stevens	1885
T. G. Vanstone†	1885
S. T. Thorne†	1885
W. Hoyle Gill	1885
D. M. Robertson	1885
J. A. Heal	1885
R. Grierson	1885
J. R. Douglas	1885
M. Harrison	1885
Miss J. D. Robertson	1886
Miss L. E. Hibberd	1886
Miss S. E. Jones	1886
Miss C. P. Clark	1886
Miss S. Reuter	1886
Miss A. S. Jakobsen	1886
Miss Sarah Wilson	1886
Miss Jane C. Oliver	1886
Miss Mary L. Legg	1886
Miss E. C. Fenton	1886
Miss F. R. Kinahan	1886
Miss Tapscott	1886
Miss L. Davis	1886
Miss Fausset	1886
Miss C. Littler	1886
Miss Annie Say	1886
Arch. Orr Ewing, jun.	1886
Eldred S. Savers	1886
Geo. Graham Brown	1886
Andrew Wright	1886
J. C. Stewart, M.D. (U.S.A.)	1886
Miss H. E. Kings	1886

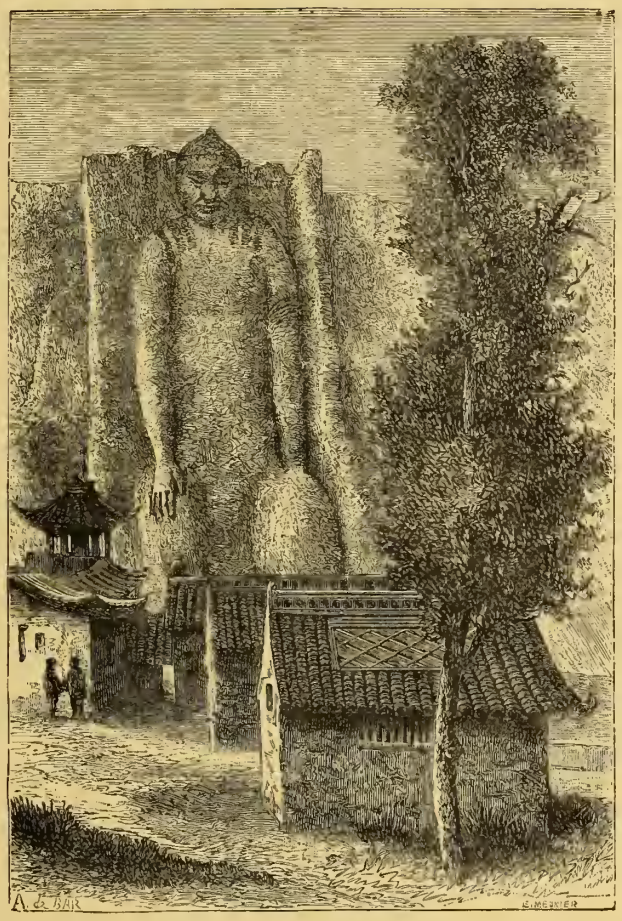
"Of the Hundred."

W. S. Johnston	1887
Frank McCarthy	1887
John Brock	1887
Wm. Russell	1887
John Darroch	1887
F. Dymond†	1887
S. Pollard†	1887
Miss P. L. Stewart	1887
Miss G. M. Muir	1887
Miss Cath. Thomson	1887
Miss Kate McWatters	1887
Miss E. J. Burroughes	1887
Miss F. M. Britton	1887
Miss Emily M. Johnson	1887
Miss Annie McQuillan	1887
Miss Caroline Gates	1887
Miss J. A. Miller	1887
Miss Maggie MacKee	1887
Miss Harriet K. Parker	1887
Miss Ella Webber	1887
Miss C. Groves	1887
Miss Ada E. Knight	1887
Miss Louisa K. Ellis	1887
Alex. Armstrong	1887
Mrs. Armstrong	1887
Miss M. E. Scott	1887
Miss Alice A. Miles	1887
Miss Harriet A. Judd	1887
Miss Emma Culverwell	1887
Miss L. M. Forth	1887
Miss Stewartson†	1887
W. J. Lewis	—
A. Hoddle	
J. O. Curnow	
A. H. Faers	
I. F. Drysdale	
D. J. Mills	
Jas. Adam	
Arch. Gracie	
Ed. Tomkinson	
Mrs. Tomkinson	
Miss E. Maud Holme	
Miss H. R. Waldie	
Miss A. K. Ferriman	
Miss S. E. Bastone	
Miss A. K. Hook	
Miss Harriet Cutt	
Miss Emma Fryer	

† *Bible Christian's Mission.*

Native Pastors, Evangelists, Preachers, Colporteurs, etc., etc., 114.

Portraits (carte size) of most of the above may be had from the Mission office, price 6d.; by post 6½d. Cabinet Groups—for list, see March "China's Millions,"—1s.; by post 1s. 1d.



COLOSSAL STATUE OF A GOD.

A Retrospect.

BY J. HUDSON TAYLOR.

(Continued from page 123.)

AFTER the retaking of Shanghai by the Imperialists I was able to rent a house within the walls of the native city, and to make it my headquarters, while still spending much of my time in itineration. At the suggestion of the Rev. Dr. Medhurst I adopted the native costume, hoping that it might facilitate the obtaining of a settlement up the country. The Chinese had permitted a foreign firm to build a silk factory some distance inland, with the proviso that the style of building must be purely Chinese, and that there should be nothing external to suggest that it was foreign. After a time, on the island of Ts'ung-ming I succeeded in renting a second house, and occupied it for a month or two; then the authorities complained to the British consul, and he compelled me to retire, though the French consul had himself secured to the Romish missionaries a property within three or four miles of the house I had to vacate.

I was sorely disappointed, little dreaming of the blessing GOD had in store for me. I was thus brought into association with the Rev. Wm. C. Burns, of the English Presbyterian Mission, who had tried, like myself, without success, to get to the rebels at Nankin. We journeyed

together, evangelising cities and towns in South KIANG-SU and North CHEH-KIANG, and Mr. Burns saw that while I was the younger and in every way less experienced, I had the quiet hearers, while he was followed by the rude boys, and by the curious but careless; that I was invited to the homes of the people, while he received an apology that the crowd that would follow precluded his being invited. After some weeks of observation he also adopted the native dress and enjoyed the increased facilities which it gave.

These happy months were an unspeakable joy and advantage to me: his love of the Word of GOD was delightful, and his holy, reverential life and constant communings with GOD, made fellowship with him to meet the deep cravings of my heart. His accounts of revival work, and of persecution in Canada and Dublin, and South China, were most instructive as well as interesting, for with true spiritual insight he often pointed out GOD'S purposes in trial in a way that made life assume quite a new aspect and value. His views, especially about evangelistic work as the great work of the Church, and of the order of lay evangelists as a lost order that Scripture required to be restored to its proper place, were seeds which have borne abundant fruit in the CHINA INLAND MISSION.

Externally, however, our path was not always a smooth one; for a time we were able to stay in town or city, and then the time was well utilised. We were in the habit of issuing from our boats after prayer for blessing, about nine a.m. With a light bamboo stool in hand, and selecting a station, one would mount the stool and speak for twenty minutes, while the other was pleading for blessing, and then reversing our positions, the voice of the first speaker had a rest. After an hour or two thus spent we moved on to another suitable spot at some distance from the first, and spoke again. Usually about 12.30 we returned to our boats for dinner, fellowship and prayer, then resumed our outdoor work till dusk. After tea and a further rest we went with our native helpers to a tea-shop, where several hours were spent in free conversation with the people. Not unfrequently before leaving a town we had good reason to believe that much truth had been grasped, and we left many Scriptures and books in the hands of the people. It was at this time that the *rencontre* with salt smugglers took place, which is narrated on pages 72 to 75 of "China's Spiritual Need and Claims."

We had a new illustration in our being driven away from Black town, as mentioned in that narrative, that GOD does not permit persecution without sufficient reason. He was leading us by a way that we knew not, but it was none the less His leading.

"O Lord, how happy should we be
If we would cast our care on Thee,
If we from self would rest,
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best."

When we reached Shanghai, thinking to return inland in a few days with fresh supplies of books and money, we met a Christian captain who had been trading at Swatow, and he put very strongly before us the need of that region, and the fact that there were British merchants living on Double Island selling opium, and engaged in the coolie trade (which was practically a slave trade), while there was no British missionary to preach the Gospel. The SPIRIT of GOD impressed me with the feeling that this was His call, but for days I felt that I could not obey it. I had never had such a spiritual father as Mr. Burns, I had never known such holy, happy fellowship, and I said to myself that it could not be GOD'S will that we should separate.

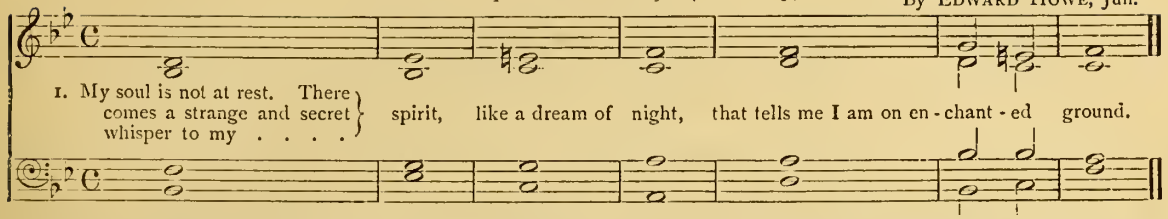
In great unrest of soul myself, we were both invited to take tea with Mr. and Mrs. Rankin, American Presbyterian missionaries at the south gate of Shanghai. After tea Mrs. Rankin played over to us the "Missionary Call." I had never heard it before; my heart was almost broken before it was finished, and I said to the LORD in the words that had been sung—"And I will go! . . . I may no longer doubt to give up friends and idol hopes, and every tie that binds my heart. . . . . Henceforth, then, it matters not, if storm or sunshine be my earthly lot, bitter or sweet my cup; I only pray: GOD make me holy, and my spirit nerve for the stern hour of strife."

I asked Mr. Burns to come home with me to my little house in the city—still my headquarters—and there with many tears I told him how the LORD had been leading me, and how rebellious I had been, and unwilling to leave him for this new sphere of labour. He listened with a strange look of surprise, and of pleasure rather than of pain, and told me that he had determined that very night to tell me that he had heard the LORD'S call to Swatow, and that the one cause of regret to him had been the prospect of the severance of our happy fellowship. We went together; and thus was recommenced missionary work in that part of China, which GOD has latterly so abundantly blessed.

The Missionary Call.

"Even Christ pleased not Himself" (Rom. xv. 3).

By Edward Howe, Jun.

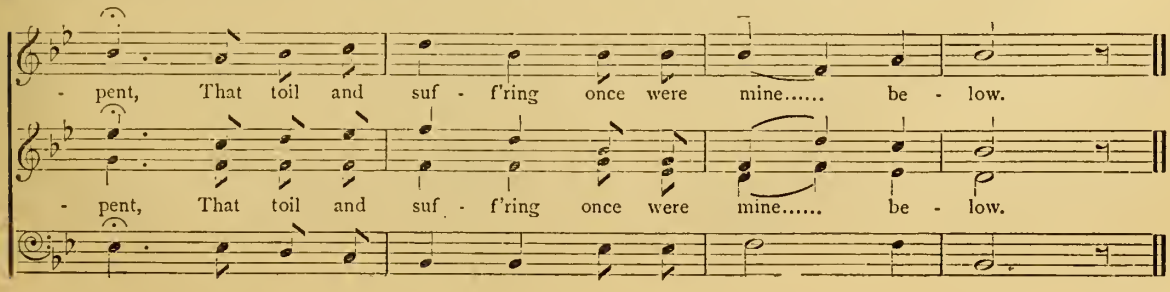

1. My soul is not at rest. There comes a strange and secret whisper to my . . . . spirit, like a dream of night, that tells me I am on en - chant - ed ground.

2. Why live I here? the vows of God are | on me; | and I may not stop to play with shadows or pluck earthly | flowers, | till I my work have done, and | rendered up ac- | -count.
3. And I will | go! | I may no longer doubt to give up friends and idol | hop s, | and every tie that binds my heart to | thee, [my | country.
4. Henceforth then, it matters not, if storm or sunshine be my | earthly lot, | bitter or sweet my | cup: | I only pray: "God make me holy, and my spirit nerve for the stern | hour of | strife!"
5. And when one for whom Satan hath struggled as he hath for | me, | has gained at last that blessed | shore, | Oh! how this heart will glow with | gratitude and | love.

Chorus for First Four Verses.

cres.
Vivace. The voice of my de - part - ed Lord, "Go, teach all na - tions,"
cres.
Vivace. The voice of my de - part - ed Lord, "Go, teach all na - tions,"
cres.

Chorus for Last Verse.



Report of the Hospital and Dispensary at Chefoo,

FOR THE YEAR ENDING FEBRUARY 28TH, 1887.

BY THE REV. A. W. DOUTHWAITE, M.D.

THREE YEARS ago I published an account of this hospital, but during my absence from China no record was kept, and no report issued. From June, 1884, to February, 1886, the work was carried on successively by Drs. W. L. Pruen, H. Parry, and J. Cameron, under whose management the number of patients increased considerably. The last-named gentleman is still associated with me in this work.

FUH-SHAN HIEN.

In 1885 an out-station was opened in the district city of Fuh-shan, twelve miles west of Chefoo, and a few months ago we decided to open a small dispensary there, hoping by that means to win the confidence of the city people, and draw many from the surrounding villages to hear the Gospel. Dr. Cameron visits this station once a week, and the Gospel is preached daily by the native evangelist in charge.

The people were at first slow to take advantage of these opportunities of obtaining medical aid, but latterly their confidence has increased, and on some days nearly a hundred patients have applied for relief.

NING-HAI CHAU.

Another station has been recently opened in Ning-hai, a city twenty-five miles to the east of this port, and we purpose commencing medical work there also, as soon as we have funds in hand for that purpose.

YEN-TAI, OR CHEFOO.

Our Chefoo hospital is situated on the "East Hill," about a mile from the town, and on the main road to Ning-hai. It is very convenient for patients coming from the cities on the Shan-tung promontory, but the distance from the large town of Yen-tai (Chefoo) is too great for those who are very sick to come to us for relief, especially in winter, when the roads—always bad—are almost impassable. Therefore, we have considered it advisable to remove our out-patient department down to the town, and have secured premises for that purpose. The hospital at East Hill will be kept open as formerly, and those patients who require special treatment will be sent there.

The arrangements of this institution are in accordance with the tastes and habits of the people, as far as they can be, consistent with cleanliness. We have a few beds kept for surgical cases, but most of the patients prefer the brick *k'ang* to which they are accustomed.

The *k'ang* is a brick platform, 6 feet wide, raised 2½ feet above the floor, and extending across the room. The top is composed of stone slabs, plastered over with clay, and is warmed by burning grass or other fuel in the flue, which ramifies beneath it. It is covered with straw matting in summer, and padded quilts in cold weather. On these hard, comfortless beds the patients will lie or sit for weeks, quite happy and contented, and really prefer them to the spring mattresses which are provided for those who desire them. One advantage of this arrangement is that the bed can be covered with a clean sheet of whitewash whenever necessary.

This necessity arises very often, and the mats the patients have slept on require drenching with boiling water after being used a short time. The reason for this is obvious.

OUT-PATIENTS.

These are mostly of the very poorest class, and during the winter, the patients who apply for relief are more in need of food and clothing than medicine.

This department of our work is unsatisfactory in every way; for, although we are brought in contact with many thousands of men and women every year, their visits are too irregular and infrequent for us to do them much good, or to impress upon their dense minds even the simplest facts of the Gospel.

Doubtless, the kindness shown to them by strangers, whom they have been taught to despise as "barbarians" or fear as "foreign devils," must have some good effect, and the seeds we thus sow will provide a harvest for others to reap by-and-by.

In this department 5,635 new cases have been under treatment during the year, and the total number of visits recorded 7,648, including 620 at Fuh-shan.

IN-PATIENTS.

The hospital is, of course, a more useful evangelising agency than the dispensary, for the patients stay long enough to know us, and to learn something of the truth we come to teach. Four of our patients have been baptised this year, and several others have left the hospital of whose salvation we have hope. One man, when returning to his distant home, volunteered the assurance that there were two things he could never forget: "One," he said, "is what I have heard about the love of GOD; and the other, your kindness to me." It is a mistake to measure our success by the number of names enrolled on our church registers. I believe there are many men and women in this land who worship GOD, and trust only in JESUS for salvation, but have not the courage to openly confess their faith and face the persecution to which they would be exposed. Christianity is slowly but surely permeating the whole of China, and these proud, conservative people are being influenced by it to an extent they little dream of.

Only seventy-nine patients have been admitted to the hospital, as most of those who apply for admission are too poor to contribute to their support, and we have no funds for providing food for them. A few have been assisted, and several accident cases have been taken in and provided for, but our rule is to insist on the payment of seventy cash (3½d.) a day for food, which is prepared for them by the hospital cook. Small as this sum is, many are turned away every month because they have no means of obtaining money when not working. The in-patients are of a higher class than those who attend the dispensary, most of those admitted this year being naval and military officers and tradesmen. The governor of an adjoining camp was under our care for several weeks, and over a hundred of his soldiers have received aid in the dispensary.

We have to record, with thankfulness to GOD, that no deaths have occurred in the hospital this year.

FOREIGN PATIENTS.

In addition to the Chinese patients who have been under our care, sixty-one foreigners—English, American, German, Belgian, and Norwegian—have received medical or surgical aid. Most of them were members of the Inland and other missions, from whom we decline to accept fees.

SUPPORT.

The whole expense of the hospital and dispensary for the year amounts to 589.71 dols., of which 444 dols. has been provided from the funds of the China Inland Mission and the rest met by donations from friends. We are also indebted to friends in Shanghai and Chefoo for bandage material, and cast-off clothing for poor patients.

STUDENTS.

Three native students are being educated under our care, and instructed as thoroughly as possible in all that is necessary to fit them for medical work among their own people; and an English youth, the son of a missionary, has recently commenced a course of study with us, preparatory to entering a medical school in England or America. One of the native students commenced the study of medicine five years ago, and will soon be qualified to undertake independent work. Our rules with regard to students are sufficiently stringent to prevent our receiving many applications, but we consider the standard of education low enough.

We require each student to pass an examination in his own language; to bind himself to study with us at least three years; to give evidence of conversion, and of suitability for employment in mission work; to agree to work as "medical missionary" after completing his course of study, and to work under the general superintendence of a foreign missionary for the first few years.

We make no charge for tuition, and, through the kindness of a lady in Scotland, we have a small fund for helping students who are not able to fully support themselves. We wish, however, to avoid the evil of pauperising the young men by the too liberal use of money—a course to be earnestly deprecated by all engaged in efforts to benefit these intensely greedy and avaricious people.

In closing this preface, I wish to express my obligation to the late Dr. A. R. Platt for the valuable assistance he rendered on many occasions as honorary consultant to our hospital.

The following list shows the nature of the diseases for which relief has been given during the year. The prevailing diseases are those of the skin, respiratory and digestive organs; but during the spring and autumn months remittent fever is most common.

EYE DISEASES.

Asthenopia	Epiphora	phlyctenular
Blepharitis	Epithelioma of lids	pseudo-membranous
Cataract	Hemeralopia	Optic neuralgia
Choroido-iritis	Hyperæmia of retina	,, neuritis
Choroiditis	Iritis	Orbital tumour
Conjunctivitis	Leucoma	Panophthalmitis
Corneal opacity	Mydriaris	Pterygium
Corneal ulcer	Myopia	Retinitis
Cyclitis	Obliteration of pupil	Retinitis pigmentosa
Ciliary staphyloma	Ophthalmia—catarrhal	Staphyloma
Dacryo-cystitis	granular	Symblepharon
Detachment of retina	gonorrhœal	Tinea tarsi
Ectropion	neonatorum	Trachoma
Eczema of lids		Trichiasis
Entropion		

SKIN DISEASES.

Alopecia	Herpes zoster	Pityriasis
Boils	Hypertrophy	Pruritus
Carbuncle	Ichthyosis	Psoriasis
Condylomata	Lepra	Scabies
Eczema	Leprosy, tubercular	Sycosis
Epithelioma	,, anæsthetic	Tinea circinata
Erysipelas	Lichen	Ulcers
Erythema	Lupus	Urticaria
Favus	Pemphigus	Vitilligo
Herpes		

DISEASES OF THE NERVOUS SYSTEM.

Anæsthesia	Epilepsy	Insomnia
Cephalalgia	Facial paralysis	Neuralgia
Chorea	Hemiplegia	Sciatica

DISEASES OF THE DIGESTIVE SYSTEM.

Alveolar abscess	Dilatation of stomach	Hypertrophy of tongue
Anal fissure	Entozoa	Induration of stomach
Anal fistula	Gastralgia	Stomatitis
Cancrum oris	Gastro-hepatitis	Stricture of œsophagus
Cholera	Hæmatemesis	Ulcer of stomach
Colic	Hæmorrhoids	
Constipation	Hepatic congestion	
Diarrhœa	Hepatic sclerosis	
Dysentery		

DISEASES OF THE RESPIRATORY ORGANS.

Asthma	Emphysema	Pertussis
Acute bronchitis	Hæmoptysis	Phthisis
Chronic ,,	Laryngitis	Pleurisy
Congestion of lungs	Nasal polypus	Tonsillitis

DISEASES OF THE GENITO-URINARY ORGANS.

Amenorrhœa	Gonorrhœa	Phimosis
Chancre	Hæmaturia	Prolapsus uteri
Dysmenorrhœa	Leucorrhœa	Pruritis scroti
Dysuria	Nephritis	Retroversus uteri
Eczema scroti	Orchitis	Stricture
Enlarged prostate	Ovaritis	

GENERAL DISEASES.

Fever, intermittent	Rheumatism	Diabetes
,, remittent	Scurvy	Ascitis
Measles	Syphilis	Anasarca
Malarial cachexia	Anæmia	

MISCELLANEOUS DISEASES.

Addison's disease	Mitral disease	Pericarditis
Burns and scalds	Mercurial poisoning	Purpura
Bubo	Morbus coxarius	Rickets
Deafness	Necrosis	Scorpion bites
Dog bites	Otorrhœa	Torticollis
Enlarged glands	Opium habit	Tumours
Enlarged spleen	Opium poisoning	Varicose veins
Ganglion	Otitis	Whitlow
Hernia	Periostitis	

OPERATIONS PERFORMED.

Amputation of finger	2	For Fracture of fingers	2
,, toes	2	,, Fracture of ulna	2
For Abscess	58	,, Hernia testis	1
,, Artificial pupil	1	,, Nasal polypus	1
,, Cataract	2	,, Phimosis	2
,, Dislocation of shoulder	1	,, Piles	8
,, ,, jaw	1	,, Pterygium	7
,, ,, fingers	1	,, Stricture of urethra	2
,, ,, carpo-metacarpal joints	1	,, Symblepharon	1
,, Dropsy	3	,, Tumour of orbit	2
,, Entropion	11	Excision of fatty and fibroid tumours	6
,, Excision of eye-ball	1	,, Cancer	2
,, Extraction of needle from abdomen	1	,, Enlarged tonsils	1
,, Fistula in ano	7	Teeth extracted	125

In the hospital the following medical and surgical cases have been our care :—

Medical.	No. of Cases.	Result of Treatment.
Anasarca	1	Relieved.
Anæsthesia of legs	1	Cured.
Asthma	2	Relieved.
Boils	1	Cured.
Chronic keratitis	1	Relieved.
Entozoa	1	Cured.
Facial paralysis	1	,,
Hæmaturia	1	,,
Herpes circinatus	1	?
Hysteria	1	Cured.
Laryngitis	1	,,
Leprosy (1st stage)	1	,,
Measles	1	,,
Opium habit	6	4 Cured.
Paraplegia	1	Improvement.
Periostitis	1	Relieved.
Phthisis	1	,,
Pleuritic effusion	1	?
Pseudo-membranous ophthalmia	1	Cured.
Remittent fever	4	3 Cured.
Rheumatism	1	Relieved.
Sciatica	1	,,
Syphilitic iritis	1	?
Ulcerated legs	2	Improved.
Ulcer of cornea	1	,,

Surgical.	No. of Cases.	Operation.	Result.
Alveolar fistula	1		Cured.
Ascites	2	Paracentesis.	Relieved.
Atrophy of flexor muscles of thighs	2		1 Cured.
Cataract	1	Excision.	Cured.
Crushed knee	1		,,
Crushed finger	1		,,
Diffused abscess in thigh	1		?
Enlarged tonsils	1	,,	Cured.
Entropion	1		,,
Epithelial cancer	1	,,	,,
Erectile tumour of orbit	1	,,	Recurred.
Exophthalmos	1	,,	Cured.
Extensive bruise, from fall	1		,,
External piles	4	,,	,,
Fatty tumours	3	,,	,,
Fibroid tumour of middle finger	1	Amputation.	,,
Fistula in ano	7		,,
Fœcal abscess	1		,,
Frostbite; toes all mortified	1	,,	,,
Gangrene of toes	1	,,	,,
Gluteal abscess	1		,,
Hernia testis	1	Castration.	,,
Internal piles	1	Cauterization.	,,
Malignant tumour of scalp	1	Excision.	Recurred.
Morbus coxarius	1		Improved.
Necrosis of knee	1		Refused Operation.
Necrosis of vertebræ	1		Relieved.
Obliteration of pupil	1	Iridectomy.	Cured.
Orbital tumour	1	Excision.	Recurred.
Psoas abscess	1	Aspiration.	Cured.
Scrotal sinus	1		,,
Sinus in heel	1		,,

Several of the patients left the hospital before we could observe the effect of the treatment adopted; hence question as to the result.

In addition to the cases given above, a number of patients have been visited in their own homes, but no record of such visits has been kept.

Not many cases of special interest have been met with in our practice, but the following may perhaps interest our medical friends.

Case 1.—A man, aged twenty-seven, presented himself at the dispensary, complaining of weakness of the arms. On examination we found symptoms of progressive atrophy of all the muscles of both arms; the scapulæ could be raised from the body nearly two inches, but were drawn back as if by elastic bands.

We could do nothing for him, for the disease had been progressing over six years.

Case 2.—In March last, a builder was brought in from a city three days' journey from here, suffering from atrophy of all the muscles of the thighs, and shortening of the flexors. Patient stated that twelve months previous to admission he was exposed while in a boat to severe cold, and had been unable to extend his legs since that time. He had resolved to commit suicide if we could give him no hope of recovery. We commenced gradual extension by means of elastic bands, and afterwards by the pully and weight method. For a long time the case seemed hopeless, but in December he had so far recovered as to be able to walk with the aid of a stick, and returned home to continue the treatment by means of the pully apparatus, which we presented to him.

Another similar case was admitted, but the patient left on the second day because he was not allowed to smoke opium in the ward.

Case 3.—The following extract from our Case Book is of peculiar interest because of the rareness of the disease.

Exophthalmos.—Chao-Hioh-ki, farmer, age forty-five, of Penglai Hien; sight destroyed several years ago by inflammation; eye-ball protruding, and enlarged to a diameter of over two inches.

We separated the tumour from the eyelids, and dissected down into the orbit without much hæmorrhage, but on passing round the scissors to divide the optic nerve, there was a sudden rush of black, foul smelling blood. The eye-ball collapsed, but the hæmorrhage continued, so we cleared out the orbit as quickly as possible, and plugged it with cotton.

On examining the excised eye, we found it converted into a sac. The position of the cornea was marked by a dark opaque disc, but the contents of the eye had evidently been destroyed by the pressure within, and a large venous tumour formed.

The case progressed nicely, and the patient left the hospital on the 28th day after the operation.

Case 4.—Four years ago a patient was under our treatment for what seemed to be chronic lumbago. He ceased to attend the dispensary after a few weeks, but turned up again in May last with psoas abscess, extending half-way down the right thigh, and pointing below Poupart's ligament on the left. Patient was much emaciated, and we admitted him only on the condition that his friends would undertake to defray the cost of his funeral.

We evacuated the abscess daily by means of an aspirator, and in four months it was completely healed. Necrosis of the femur was afterwards discovered, but he refused to submit to our operation, and left the hospital.

Case 5.—A poor, ill-fed coolie was taken in, suffering from gangrene of the first and third toes of the left foot; those of the right foot had been removed a year or two ago.

We applied Esmarck's bandage, and amputated the toes, but on removing the tourniquet no bleeding occurred. After keeping the wounds open fifteen minutes we applied antiseptic dressing, and on the third day healthy granulation had begun to form. The patient left our care on the 21st day, the wounds almost completely healed.

This case is somewhat remarkable for the rapid healing of the wounds in a patient with such low vital powers.

Case 6.—A curious case of congenital "right heart" was presented in the dispensary. The patient, a young man about nineteen years old, applied for relief for a cough which had troubled him for some months. On examining his chest we discovered that the position of the contents of the thorax was entirely reversed, the apex beat of the heart being seen and heard

PRINCE KUNG.

about an inch below the right nipple and a little in toward the sternum.

Case 7.—This was a case of *purpura*, the only one ever seen in our practice here. The patches of extravasation varied from a point to 1½ in. in diameter, and were situated chiefly on the outer aspects of the legs and the buttocks; several patches were also observed in the mouth.

Tr. ferri and ergot were given on theoretical grounds, and proved successful. The dark red spots on the legs changed in a few days to yellow, and had disappeared from the feet on the fifth day. Patient then ceased to attend, so we had no further opportunity of observing the progress of the case.

In August last a Chinese man-of-war came into port, with a crew of Ningpo sailors. Three of the men applied to us for relief of some apparently trifling ailment, but we discovered symptoms of mitral disease in each case. They stated that thirteen of their shipmates were similarly affected, but we had no opportunity of examining them.

The number of cases brought under our notice which the patients attribute to "passion," are too many and varied to mention here. Two women were in our care for the relief of glaucoma, brought on by fits of anger, and we frequently meet with cases of total blindness due to the same cause.

An officer of the Taotai's yamen presented himself here a few months ago, suffering from pericarditis, which he declared had commenced during an attack of what he called the "anger disease;" and scarce a day passes without our receiving applications for medicine for the cure of some gastro-hepatic derangement caused by uncontrollable anger.

The patients are not in the least ashamed to admit that anger is the cause of their complaints, for they consider themselves the irresponsible victims of a disease which they cannot control, and don't try to.

In England there is a "Society for the Prevention of Cruelty to Children," and if such a society is needed in so enlightened a country, we need not wonder that in this heathen land, female children especially, should be subjected to much ill-usage, and their lives considered of little value. Of this sad fact we meet with many evidences, and the following case is only one of many. A little girl, aged eleven, was brought to the hospital by her uncle, who is a member of our church. He stated that the child had been suffering from intense pain in the stomach for many months, and that her father had decided to kill her because she cried and disturbed his peace. A few doses of santonine brought away a number of large *ascarides*, and so removed the cause of her suffering. Note the difference between the heathen father and the Christian uncle. One would murder his own offspring because her cry of pain annoyed him. The other rescued the child, paid for her support while in hospital, and hired a woman to nurse her during the three or four weeks she was under our care.

OPIUM-SMOKERS.

Only six victims of the opium habit have been admitted into the hospital, and two of these left before the cure was completed; one of them, a military officer, was expelled for breaking our rules, and going out without leave. Our arrangements are scarcely suitable for the successful treatment of opium-smokers, who require stricter surveillance than we can exercise over them. As with the habitual drunkard of our own country, so with the Chinese opium-smoker—there is little hope of permanent reformation, unless he is truly converted, and so enabled to look to GOD for power to overcome his enslaving habit.

Opium-smoking is not so common here as in other ports, most of the people being too poor to indulge in that luxury to any great extent.

The importation of foreign opium into this province has decreased considerably during the last few years. This, unhappily, is not due to decrease of the amount consumed, but to the increase and improvement in quality of the native product.

One Year in China.

FROM MR. ARCHIBALD ORR EWING.

SHANGHAI, *June 10th.*—"Bless the LORD, O my soul; and all that is within me, bless His holy name!" Such is the note of praise which comes from the bottom of my heart, as I look back on the past year. What a retrospect of the LORD'S love, bounty, patience, faithfulness, is seen to have marked day after day, throughout its course!

NO REGRET.

Is there one shade of regret at having come forth to this land of heathen darkness, where, in visible and unmistakable reality, the Devil reigns? No; such a thought has never been seriously entertained, even if it has crossed one's mind, for a moment. The burden upon my soul has been the salvation of the perishing millions of China. Oh! for more love to them. Oh! for a truer coming down to them, as the LORD JESUS, who gave up "the form of GOD," and took "the form of a bond servant," making Himself of no reputation, the result being, GOD gave Him a name above every other name! These thoughts are the subject of meditation, with the desire that one may be all things to all men, if by any means we may save some.

THE REALITY OF GOD'S WORD.

To one who has been growing in grace, and in the knowledge of our LORD and SAVIOUR JESUS CHRIST, the reality of His word is increasingly felt. First, that it is to be done *in us*, for otherwise we shall be hearers only, and not doers of the word, thus deceiving ourselves. Second, as to its power in the conversion of sinners, when we have the promise, that it should not return to Him void. Thirdly, as to the unlimited power we have, if we are walking to please GOD and grasping the promises by faith; we then learn a little of the fact, that *all things* are possible to him that believeth. We are also met by the sure fact, that for the heathen to die in their sins is to be "without excuse"; and the cry goes up to heaven, Oh! my GOD, let not the blood of any be required at my hand, who am Thy watchman; let me not cease to give the wicked warning; that I may be free from blood-guiltiness (See Ezek. xxxiii).

THE HEART FIXED ON CHINA.

With such a train of thoughts filling one's mind, and moving the whole being, surely one can appreciate our LORD'S saying, "No man having put his hand to the plough, and looking back, is fit for the Kingdom of GOD" (Luke ix. 62). You will not, therefore, be surprised that my whole heart is bound up in the salvation of the Chinese; any thought such as that of a run home, to see many loved ones in Scotland, is quite foreign. This subject has, however, been suggested more than once of late. As I date my letter from Shanghai—the port at which I arrived a little more than a year since—several friends questioned, to see if I would not work in Shanghai, to which I replied, it was the place I should least care to stay in in all the empire. Then followed the query, Would

you not care to go home? I felt to stay in Shanghai would be a little hard, but to go home, I scarcely liked to think of that; however, I was led to say, I would *even* go home, if I saw it was the LORD'S will.

JOY IN THE WORK.

These personal allusions I little care for, but it is the only way to make clear how the blessed LORD does satisfy our souls with Himself, and gives us such joy in our work, and such love towards these dear Chinese, that all thought of sacrifice or regret has positively no place. So much has the call of GOD to work among the people of Sinim taken possession of my heart, that although during my stay in this port we have had precious work, specially among the blue-jackets and marines in H.M. service, and some of the residents, still the old love for the souls of my fellow-countrymen had not increased, whereas I longed to get away to the work among the people, where the few words I can speak for the SAVIOUR in Chinese would be understood. The privilege we, who come forth in obedience to the LORD'S call, find His service as ambassadors to be, is not easily described. It is a "high calling," being far above any other upon earth. We may well praise the LORD, who, in His infinite grace, entrusted us to bear "His message" to those who sit in darkness and in the shadow of death. Would to GOD all those who come forth were content to preach His message alone.

TWO HUNDRED CONVERTS.

There are few who have had the joy in the first year of seeing over 200 converts baptised; not that I can claim any share in this, which took place in Hung-t'ung, where Messrs. Stanley Smith and Hoste are working, but you will understand how fully I could rejoice with them in their joy. Then it was my delight to sit at the LORD'S table with nearly 400 members of the church, at this same place, and to remember His death. What a glorious sight, as we handed round the elements of His broken body and shed blood, to the dear native brethren. There were mingled feelings, first of thankful gratitude to our precious REDEEMER, and then joy unspeakable, as one thought of the mighty work of the HOLY SPIRIT in these hearts, and of the possibilities of these lives, if wholly yielded up to GOD. Nor was the thought vain, which, before the LORD, claimed mighty things for these dear ones.

A REMARKABLE TESTIMONY.

I had one illustration. One of the newly-received converts gave a deeply interesting testimony, to which I must not do more than allude, as I did not understand him well. On Monday he returned to his village; and on the way he was offered a lift by a kind carter. To this man he preached the Gospel, when the carter there and then decided to accept CHRIST. Reaching home, our brother received a mighty baptism of the HOLY SPIRIT, being unable to eat, and was continually praying and praising; so much so, that, as of old, the friends thought there was something wrong! When Smith and Hoste went out to see him, on their invitation, they were satisfied he had been experiencing something of the power and presence of GOD, for he was calm and collected in his speech.

THE LORD'S GOODNESS.

What can I render unto the LORD for all His goodness? I do realise more and more my utter unworthiness to have anything like the portion the LORD has chosen for me! "One year in China!" if I were to attempt to recount the LORD'S goodness, His exceeding abundant blessings, I should entirely fail. He says, He will give good things to those who ask, with much more willingness than earthly parents do to their children. Oh, let us run in the way of His commandments; let us *so run* that we may obtain; then we shall say, "It is a good thing to give thanks unto the LORD," "for Thou, LORD, hast made me glad through Thy work."

Tidings from T'ai-yuen.

FROM MISS STEVENS.

JULY 5*th*.—Praise the LORD, seventeen were baptised on July 2nd—nine men and eight women. We are beginning to see the showers that we have waited and prayed for. The mandarin's widow, that you will have heard about, was not allowed to be baptised; at the last, her brother, a mandarin in office, said that if she went, then she must not come back again. She was not prepared for this just then; but we believe that, if need be, she will be ready to leave all and follow JESUS. The native Christians are praying that her brother may be converted, and we will pray for it too, for "nothing is too hard for the LORD." I believe that all over China this year we shall have a mighty blessing, and many will be brought into the kingdom.

FROM MISS CHARLOTTE M. KERR, TO MR. STEVENSON.

T'ai-yüen, June 22nd.—Truly the LORD is doing great things for us, and we are glad in His never-ending salvation. How gloriously true it is that "His presence is salvation" from sin, and from sorrow, and from spiritual feebleness. A glorious SAVIOUR is JESUS, and all the days to come will only unfold more and more of His grace and power towards us. He does bless me and make me know Him as my satisfying GOD and portion.

I am alone now in the ladies' house, Miss Broomhall and Miss Stevens having gone to the East Hills ten days ago; so T'ai-t'ai has been staying with me for a week. She is so truly the LORD'S, and so truly taught of Him! I can go out, knowing that any women who come will hear the Gospel and have decision for CHRIST pressed upon them. She is like a sister to me. Her father was Fu-t'ai (viceroy) in this city some years ago, and she knows great numbers of people. All her friends know that she is a disciple of JESUS. She called on Mrs. Edwards a few days after I arrived in T'ai-yüen, and while talking to her we found out that she had known the first Mrs. Riley in Chen-t'u; she only knew her one month, but a deep impression had been made on her mind—more by Mrs. Riley's goodness than anything else.

I think she understood very little except that JESUS had made Mrs. Riley's heart clean and good. She was much interested to meet a friend of Mrs. Riley's, and in a few days came here to see us. I asked her to remain a few days, and share my room, saying little about her opium-smoking, for I felt sure that the LORD would work in her heart. The night after she came was Sunday, and both Miss Broomhall and I remained with her in the evening, Miss Broomhall speaking most earnestly to her. Then and there she trusted JESUS, and gave me her opium-pipe. She took very little medicine, constantly praying when she felt

poorly; and ever since she has loved her Bible and prayer, and continued her bright testimony. She is a widow, and lives with her brother, a mandarin in this city.

Several Manchu women, I believe, love and trust JESUS here, but they have not the courage to be baptized. Better days have begun for T'ai-yüen, and great blessing is sure to come.

To-morrow a poor sick woman is coming here; she is seeking JESUS, and feels her opium-pipe stands between her and salvation. I believe GOD will bless her and make her strong in faith.

Now about Ta-ning. I am so glad you mentioned it. I was asking the LORD to make my place of settled work clear. I do not feel that Tai-yüen is the place for me. I want to get at the poor people more, and to go in and out among them as one of themselves. There seems no special moving of the SPIRIT in the villages round here. I long to be where the SPIRIT is moving. It is glorious to live absolutely only for JESUS and souls, nothing grieving but the thought of grieving Him.

EXTRACTS FROM LETTERS FROM DR. EDWARDS.

CHEN-KEO.—On July 1st Mrs. Edwards and I came up to the hills 30 *li* to the east of T'ai-yüen. We first visited this place two years ago, and then stayed in a neighbouring temple. During our stay here we have been enabled to help four men and one woman to give up their opium, and now there are many in neighbouring villages wishing to break off the habit. The more we see of these village people the more we pity them. Opium is a great curse to them—a large proportion of the people smoke it, and it is extensively grown in these hills. In one district 40 *li* from here they tell us that nothing but opium is grown, and nearly every day we see companies of four and five men pass in that direction. When we ask them where they are going, they say: "To Heo-shan;" what for? "To cut opium." We find these village people very friendly, but densely ignorant and apathetic: but few of them can read, so if they are to be reached, it must be by Christians—foreign or Chinese—visiting them. But where are the workers? Only yesterday we were saying that if the whole 100 to come out this year were sent to this province, they could be placed here and there in different towns and villages, and one not be able to find his fellow. As there are now so many open doors in this district, we all hope that some at least of the hundred may find their way here.

Chen-keo, near T'ai-yuen.—On Tuesday, July 21st, we started at 6 a.m. to visit a temple. We arrived before it was very hot, and returning in the cool of the afternoon, reached home by dark. I took four photos. of the temple and its surroundings, but the beauty of the situation cannot be put on paper. It does grieve one's heart to find here as of old, "idols under every green tree and on every high hill." This temple is a very celebrated one and kept in good repair; it is built on the side of a beautifully wooded hill. On the eighth day of the fourth moon it is said to be visited by thousands of devotees, even many women climbing or riding up the steep mountain path. This is the only temple where I have seen idols enclosed in glass cases.

The superstition and ignorance of this people might indeed make us despair of their ever becoming Christians, did we not know that our message was backed up by Divine power. Praise GOD, it is being manifested in the hearts of some. Only this morning one of the women who broke off opium with us in the city came to Mrs. Edwards and said she would like to be baptised, as she really wanted to be a disciple of the LORD JESUS. The men, too, who are breaking off their opium, though they had never heard the Gospel before, now know the principal facts, and we pray for the power of the HOLY SPIRIT to really convert them. Men from other villages around have come to ask about giving up their opium, and as we are able to help them we may find an entrance into many of these villages, if we can only find time to take advantage of the opportunities.

In fact, there are open doors on every hand. "Say not ye, there are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes and look on the fields, that they are white already unto harvest." Oh, that these words and the preceding words of our Lord—"My meat is to do the will of Him that sent Me and to accomplish His work"—might ring in the ears of Christians at home. Is it that many won't "lift up their eyes and look on the fields," lest they should then hear the Master telling them to go in and reap? Or is it that some are so occupied with their money-making, pleasure, etc., that they have no time to "lift up their eyes"? Oh, that the HOLY SPIRIT would, indeed, ring out these words, "Lift up your eyes, lift up your eyes," until all Christendom should hear them. The time is short; and soon, very soon it may be, there will be another "lift up your eyes." "Lift up your eyes, for the King of glory cometh." Whether Christians at home long for that coming or not I don't know, but I know we missionaries do. When we see the sin and misery, the superstition and ignorance, we cry, "Come, LORD JESUS, come *quickly*,"

July 25th.—From others you may have heard that on July 2nd we had the joy of baptising nine men and eight women. I should like to send you some little account of them as there is something of interest about all, but must reserve it. Some were brought to us through the medical work, some through the opium-refuge work, and others have come we hardly know how: we rejoice to know that they have found CHRIST as their SAVIOUR.

A Visit to T'ai-yuen.

EXTRACTS FROM THE LETTERS FROM REV. J. W. STEVENSON.

AUGUST 14*th.*—As I am nearing Pao-ting Fu, I take the first opportunity to tell you how the LORD graciously prospered me at T'ai-yüen. After a journey full of mercies I arrived there on July 22nd, leaving again on August 5th. While in T'ai-yüen, I was fully a week in bed, and the quiet that the illness imposed upon me was most distinctly blessed to me.

It was a great joy to me to find dear Mr. Hsi much advanced in the divine life; nothing filled me with greater delight than to see how GOD had answered the many prayers that have gone up for him. By GOD'S grace he will become more and more useful in the LORD'S work. He entered most heartily into all our plans for consolidation and extension, and is full of hope for the future. He even thinks it is possible to establish opium-refuges in most of the cities south of T'ai-yüen within three years. I have asked him to open some at once at Hsiao-i Hien and Fen-chau Fu, and he will also open one at either K'i Hien or P'ing-yao. He is delighted with the proposal for Mr. Orr Ewing to go to Hung-t'ung.

Mr. Hudson Broomhall is glad to get back to T'ai-yüen, and will be a great help to Dr. Edwards.

The work in T'ai-yüen was never so promising as now. We must not relax our prayers for it. Dr. Stewart is useful in the dispensary and hospital; he works hard at the language. Messrs. Stanley Smith and Hoste have gone to the hills for six weeks' study before returning south. I am fairly in love with SHAN-SI and the SHAN-SI people! This visit has been delightful. I do long to see the beautiful and peaceful districts between this and T'ai-yüen fully occupied by servants of the LORD. The prayer for the hundred workers has been intensified during this visit, and I am going back to Shanghai full of hope and expectation that GOD will do greater things than we have dared to expect.

August 22nd.—I hope to reach Tien-t'sin in an hour or two. I feel very much the better for this SHAN-SI trip; it has been a real rest and holiday, and I shall return to my work much fitter and fresher than when I left it.

Fruits of Travel.

FROM MR. M. BEAUCHAMP.

SI-GAN, *June 20th.*—The weather is remarkably cool here, and the whole journey was delightful, though the last part would naturally have been trying. His cloud was always my shelter, both figuratively and literally. But what I most rejoice in is the fact that the LORD seems to be showing that my journeying has not been in vain. I have travelled in three carts this summer, and all three carters have expressed their desire to become Christians. The last one, with whom I came from P'ing-yang, is, perhaps, the most satisfactory, for, by the grace of GOD, I think he was enabled to break off his opium, not relying upon the medicine only, but joining us night and morning in prayer. I have not had such opportunities for work on the road before; it seemed all along *just like a harvest crying for reapers.* I should have liked to stay a day or two in so many places. The universal desire to break off opium, both amongst the poor and the better classes, is quite touching; I think it may be used of GOD to any extent for bringing these poor slaves under the sound of the Gospel. All the way south, too, seems very needy, the people so ready and willing to listen to the Gospel.

You will remember that I mentioned in former letters the conversion of one of my HO-NAN barrowmen; he is a dear fellow, gets brighter and brighter. He quite fell in love with Pastor Ch'u, and was greatly struck with Pastor Hsi and all he saw at his home. His testimony along the road must, I feel sure, be blessed, he is so ready at all times and in all places, while he lives an outwardly unreproachable life. He has been made a real blessing to me.

Diary of Mr. W. Hope Gill.

HAN-CHUNG, *May 15th.*—Dear Hughesdon and I had arranged to go together to the small country village about twenty *li* (six miles) from the city, where there are a few natives who believe the Gospel, and some inquirers. Calling in at Dr. Wilson's house, he asked me to go to Shih-pah-li-p'u for him and to take the service there. After some little thought, I undertook it in the strength of my MASTER, expecting Him to use the worm for His glory; and Mr. Hughesdon and I separated, going in different directions on the KING'S service. He, sure enough, was with me, and blessed me much. I took the first miracle of our LORD, as this was my first regular service in Chinese.

May 17th.—I accompanied Brother Hughesdon outside the city and bade him farewell, commending him to our loving FATHER'S keeping. It was very nice to see Mr. Liu carrying a burden of books like an ordinary coolie; it tends to show that he is in earnest for the LORD'S work. He is a bright and true Christian we trust, though not yet a member of the Church; he feels he has been called of GOD to do evangelistic work, and we only hope it is really so. May I ask prayer for him that he may become a red-hot Christian. Oh, how such men are needed!

Pao-ning Fu, August 6th.—My first word from this place must be one of unspeakable joy and thankfulness to GOD for at length allowing me the privilege of entering SI-CH'UEN, the province in which I believe He has called me to labour for Him.

Brother Phelps and I left Han-chung July 26th, and arrived here yesterday, August 5th. Great was my joy to meet my dear brother Cassels again after two and a half years. My heart is so full of gratitude to GOD! Oh that my daily life here may be to His praise, and that His light in me may so shine before these dear people that ere long many may be won to CHRIST!

Baptisms in Bhamo.

FROM MR. F. A. STEVEN.

BHAMO, *August 4th.*—Last Sunday was a red-letter day in my own life and in the lives of the Christians of the church here. To GOD alone and abundantly be praise for His goodness to us. After considerably waiting, and much prayerful consideration of the cases, I decided that it was my duty, as well as an unspeakable privilege, to administer Christian baptism to two candidates. One of these is a Chinaman called Lao-sung; he has had an eventful history, having been by turns a tailor and a boatman, a military officer (in which capacity he took part in the defence of Yunnan Fu against the Mohammedans), a peripatetic cake vendor, a civil official on the Burmese border, and a servant to missionaries. I first met him at I-chang four years ago; he had accompanied Brother Andrew from Ta-li Fu. Later I met him again at Chung-k'ing, and he accompanied me to Ta-li. In those days he professed to be a Christian, but I believe it was not so; he was very unsatisfactory afterwards. He was of great service to me in crossing the frontier, and of late his industry and desire to please, with other characteristics not manifest before, corroborate his statement that he trusts CHRIST alone, and purposes through life to be His disciple.

Lao-wu, the other, is a dear young Shan, who was with Brother Stevenson, and learnt the Gospel from him. I think his love for and faith in CHRIST is largely consequent upon faithful teaching then received.

GOD grant that these two may be bright and shining lights for His glory. I know your hearts will rejoice over this good news from a far land, and I trust, and am sure, that you will pray that blessings may fall richly even upon poor Bhamo. Our GOD has treasuries full of rich grace for each of us.

A Robbery in Ts'in-chau.

ON June 15th Mr. and Mrs. Burnett had retired to rest when a loud knocking was heard at their door. Opium medicine was asked for, for some one who had attempted suicide, but when the door was opened some men rushed in with clubs and sticks. Mr. Burnett received some blows, but managed, with his wife, to escape through the bedroom window into a cottage near, where they stayed until daylight. Everything belonging to them was stolen or destroyed, and the house was wrecked. Mr. Burnett asked the mandarin that search should be made for his things; and their money and many of their things have since been returned, though some of them are ruined. The mandarin has also written a proclamation, and had it posted in the streets, that the foreigners can hire a house in any part of the city they like, which they could not do before. The ladies' house was unmolested.

Messrs. Botham and Graham Brown have arrived to work there during the summer.

FROM MR. ARTHUR POLHILL-TURNER.

Pao ning, Aug. 6th.—Every one is delighted with the house here: it is indeed good of the LORD to give it to us; and now we are beginning a real determined attack upon the devil's kingdom here. My brother left two days ago for the north. May the LORD guide. Thibet seems to be much laid upon his heart. A mail from Ts'in-chau arrived this morning. Mr. Beauchamp's visit was greatly blessed to them all, and they are going ahead there. The showers are coming: we are pleading for souls here this year, and feel sure that the LORD is going to do something worthy of His great Name.

The Hundred.

A BRIEF statement in reference to those who have left during the year, or who are about to leave will interest our readers.

In the earlier months of the year 31 left for China.

The following 23 new workers are now on their way with the eight returning missionaries:—

Left by P. and O. Steamer *Bengal*, on Thursday, August 25th.	Left by P. and O. Steamer *Thames*, on Friday, September 9th.	Left by P. and O. Steamer *Ganges*, on Thursday, September 22nd.	Left by P. and O. Steamer *Kaisar-i-Hind*, on Thursday, October 6th.
* MR. J. J. COULTHARD.	MR. TOMKINSON.	* MR. RUDLAND.	* MR. A. C. DORWARD.
,, W. J. LEWIS.	MRS. TOMKINSON.	* MRS. RUDLAND AND CHILD.	,, STOOKE.
,, A. H. FAERS.	MISS MAUD HOLME.	* MR. TOMALIN.	MRS. STOOKE AND TWO BOYS.
,, ALEX. HODDLE.	,, H. R. WALDIE.	* MRS. TOMALIN.	MR. A. EWING.
,, J. O. CURNOW.	,, A. K. FERRIMAN.	* MR. ELLISTON.	,, D. LAWSON.
,, I. F. DRYSDALE.	,, S. E. BASTONE.	* MRS. ELLISTON AND CHILDREN.	,, A. H. HUNTLEY.
,, D. J. MILLS.	,, A. K. HOOK.		
,, JAMES ADAM.	,, HARRIET CUTT.		MR. H. N. MACGREGOR.
,, ARCH. GRACIE.	,, EMMA FRYER.		*To join the party at Suez.*

The following 24 new workers (D.V.) leave as under, as also three missionaries returning to the field:—

To leave by P. and O. Steamer on Thursday, October 20th.		To leave by P. and O. Steamer on Thursday, November 3rd.		To leave by P. and O. Steamer on Thursday, November 17th.
* MR. PIGOTT.	MISS M. PALMER.	MR. RIRIE.	MR. A. LUTLEY.	MISS GRAHAM BROWN.
* MRS. PIGOTT AND CHILD.	,, E. HAINGE.	,, REDFERN.	,, JOS. VALE.	,, CAMPBELL.
* MISS FANNY BOYD.	,, M. MITCHELL.	,, R. WELLWOOD.	,, JAS. SIMPSON.	,, HANBURY.
,, FLORENCE ELLIS.	,, E. MARCHBANK	,, A. R. SAUNDERS.	MRS. SIMPSON.	,, WILLIAMS.
,, CLARA ELLIS.	,, I. W. RAMSAY.	,, A. BLAND.	MR. THOS. EYRES	,, J. ARTHUR.
,, WILLIAMSON.	,, GERTRUDE ORD			AND OTHERS.

Up to date (October 15th) 11 others have been accepted, bringing the number to 89.

For all these, and that the right decision may be come to concerning many whose offers are yet under consideration, we ask the prayers of our readers.

* Missionaries returning.

List of Protestant Missionaries in China in July, 1887.

The names of the Male Missionaries are given in Small Capitals (CHINA); those of Medical Missionaries are in blacker Type (China); and Ordained Medical Missionaries in blacker Capitals (CHINA). Lady Missionaries are indicated by Italic Type (*China*); and Medical Ladies by Italic Capitals (*CHINA*). Unmarried men are indicated by an asterisk (*). Absent Missionaries are indicated by a dagger (†).

English Societies.

See "China's Millions" for October, pages 132, 133.

American Societies.

Congregational, 1830.

THE AMERICAN BOARD'S MISSION, 1830.

Kalgan.

WILLIAMS, Rev. Mark .. 1866
Diament, Miss Naomi .. 1870
SPRAGUE, Rev. W. P. 1874
ROBERTS, Rev. J. H. .. 1877
MURDOCK, Miss V. C., M.D. 1881

Peking.

BLODGET, Rev. H., D.D. 1854
Chapin, Miss Jennie E. 1871
NOBLE, Mr. W. C. .. 1878
Haven, Miss Ada 1879
AIKEN, Rev. E. E. .. 1885
GOODRICH, Rev. C.† .. 1865

T'ung-chow.

SHEFFIELD, Rev. D. Z. 1869
Andrews, Miss Mary .. 1868
Evans, Miss Jennie .. 1872
HOLBROOK, Miss M. A., M.D.† 1881
BEACH, Rev. H. P. .. 1883

Tientsin.

STANLEY, Rev. C. A.† 1862
PERKINS, Rev. H. P. .. 1882

Tai-ku.

STIMSON, Rev. M. L. .. 1881
ATWOOD, Rev. I. J. .. 1882
CLAPP, Rev. D. H. .. 1884
PRICE, Rev. F. M. .. 1887

Paot'ng Fu.

PIERSON, Rev. ISAAC .. 1870
Merritt, M. D., C P.W. .. 1885

P'ang-chwang.

Peck, A. P., M.D. 1880
SMITH, Rev. A. H.† .. 1882
PORTER, Rev. H. D., M.D. 1872
Porter, Miss Mary H.† 1868
CHAPIN, Rev. F. M. .. 1880

Foochow.

BALDWIN, Rev. C. C., D.D.† 1848
HARTWELL, Rev. C. .. 1853
WOODIN, Rev. S. F. .. 1860
WALKER, Rev. J. E. .. 1872
Whitney, H. T., M.D. .. 1877
Newton, Miss E. J. .. 1878
Garretson, Miss E. M... 1880
Hartwell, Miss E. S.†.. 1884
HUBBARD, Rev. G. H. 1884
WOODHULL, Miss, M.D. 1884
Woodhull, Miss H. C... 1884

Hongkong.

HAGER, Rev. C. R.* .. 1883

Baptist, 1834.

BAPTIST MISSION UNION, 1834.

Ningpo.

LORD, Rev. E. C., D.D. 1847
Barchet, S. P., M.D.. .. 1868
GODDARD, Rev. J. R.: 1868
Inveen, Miss E.† 1879
Stewart, Miss 1886

Shao-hing.

JENKINS, Rev. H... .. 1860

Hang-chow.

MASON, Rev. G. L. .. 1880

Kin-hwa.

ADAMS, Rev. J. 1877

Swatow.

ASHMORE, Rev. W., D.D.* 1847
PARTRIDGE, Rev. S. B. 1868
ASHMORE, Rev. W., jun. 1880
Fielde, Miss A. M. .. 1866
Thompson, Miss M. E.† 1876
DANIELLS, Miss C. H., M.D.† 1878
Burical, Miss M. A. .. 1884
Hess, Miss C. M. 1886

SOUTHERN BAPTIST MISSION, 1847.

Tengchow.

CRAWFORD, Rev. T. P., D.D... 1852
Holmes, Mrs. S. J.† .. 1859
Moon, Miss L. 1873
PRUITT, Rev. C. W.* .. 1882

Whanghien.

JOINER, Rev. J. M. .. 1884
DAVAULT, Rev. E. E... 1884

Shanghai.

YATES, Rev. M. T., D.D. 1847
HERRING, Rev. D. W. . 1886
HUNNEX, Rev. W. J.†.. 1882

Chinkiang.

BRYAN, Rev. R. T. .. 1886

Canton.

GRAVES, Rev. R., M.D., D.D... 1856
SIMMONS, Rev. E. Z. .. 1871
Whilden, Miss L. F. .. 1874
Stein, Miss S. E. 1886
Young, Miss E. 1880

SEVENTH-DAY BAPTIST MISSION, 1847.

Shanghai.

DAVIS, Rev. D. H. .. 1880
SWINNEY, Miss E. F., M.D. 1883

Episcopal Missions, 1835.

PROTESTANT EPISCOPAL MISSION, 1835.

Shanghai.

THOMSON, Rev. E. H. 1859
BOONE, Rt. Rev. W. J., D.D.† 1809
Boone, H. W., M.D.† .. 1880
GRAVES, Rev. F. R. .. 1881
Spencer, Miss E. A. .. 1883
PARTRIDGE, Rev. S. C.* 1884
Griffith, E. M., M.D... .. 1885
POTT, Rev. F. L. H. .. 1886
THORNE, Mr. J. 1877

Wuchang.

Deas, W. A., M.D.* 1881
SOWERBY, Rev. H. .. 1882
PROTHEROE, Mr. T. .. 1881

Hankow.

Locke, Rev. A. H. .. 1883

Presbyterian Missions, 1838.

PRESBYTERIAN MISSION, NORTH, 1838.

Peking.

Lowrie, Mrs. A. P. .. 1854
WHERRY, Rev. J.† .. 1874
MCCOY, Rev. D. C. .. 1869
WHITING, Rev. J. L. .. 1869
Atterbury, B. C., M.D.* .. 1879
LOWRIE, Rev. J. W.*.. 1883
Lowrie, Miss M. J. .. 1883
Taylor, George T., M.D. .. 1886

Tengchow.

MILLS, Rev. C. R., D.D. 1857
MATEER, Rev. C. W., D.D. 1863
Shaw, Mrs. M. H.† .. 1874
HAYES, Rev. W. M. .. 1882
Neal, J. B., M.D. 1883

Weihien.

MATEER, Rev. Robt. .. 1881
LAUGHLIN, Rev. J. H. 1881
HUNTER, Rev. S. H., M.D. 1879

Chefoo.

NEVIUS, Rev. J. L., D.D. 1854
CORBETT, Rev. H.† .. 1863
LEYENBERGER, Rev. J. A. 1866
CHALFANT, Rev. W. P. 1885
Coltman, Robt., M.D. .. 1885
HAYS, Rev. G. S. 1886

Chinanfu.

MURRAY, Rev. J.† .. 18·6
REID, Rev. G.* 1882
BERGEN, Rev. P. 1883

Nanking.

LEAMAN, Rev. C... .. 1874
ABBEY, Rev. R. E. .. 1882

Soochow.

HAYES, Rev. J. N. .. 1882
LYON, Rev. D. N. .. 1870

Shanghai.

FARNHAM, Rev. J. M. W., D.D. 1860
SMITH, Rev. J. N. B. .. 1881

Ningpo.

FITCH, Rev. G. F. .. 1870
Butler, Mrs. John 1875
Warner, Miss S. A. .. 1878
MCKEE, Rev. W. J.† .. 1879

Hangchow.

JUDSON, Rev. J. H. .. 1879
MILLS, Rev. F. V. .. 1882

Canton.

HAPPER, Rev. A. P., D.D.† 1844
Kerr, J. G., M.D. 1854
NOYES, Rev. H. V. .. 1866
Noyes, Miss H.† 1868
HENRY, Rev. B. C. .. 1873
Happer, Miss A. C. .. 1880
FULTON, Rev. A. A. .. 1880
WHITE, Rev. W. J. .. 1880
THOMSON, Rev. J. C., M.D. 1881
Butler, Miss E. M. .. 1881
NILES, Miss M. W., A.M., M.D. 1882
Lewis, Miss H. 1883
Baird, Miss M. A. .. 1884
FULTON, Miss, A.M., M.D. 1884
Swan, J. M., M.D. 1885
WISNER, Rev. O. F. .. 1885
Wisner, Miss J. E. .. 1885

Hoihow.

GILMAN, Rev. F. P. .. 1886
McCandliss, H. M., M.D. 1885
JEREMIASSEN, C. 1882

AMERICAN REFORMED MISSION, 1844.

Amoy.

TALMAGE, Rev. J. V. N., D.D... 1847
RAPALJE, Rev. D. .. 1859
KIP, Rev. L. W., D.D. 1861
Talmage, Miss M. E. .. 1874
Talmage, Miss C. M. .. 1874
VAN DYCK, Rev. A. S. 1883
PITCHER, Rev. P. W... 1885
King, Miss Y. May, M.D. 1887

SOUTHERN PRESBYTERIAN MISSION, 1868.

Hangchow.

STUART, Rev. J. L. .. 1868
Randolph, Mrs. A. E... 1872
PAINTER, Rev. G. W.* 1873
Kirkland, Miss H. .. 1873
JOHNSON, Rev. J. F.* .. 1884
Tidball, Miss L. 1886

Soochow.

DU BOSE, Rev. H. C... 1872
DAVIS, Rev. J. W., D.D. 1873
Stafford, Miss A. C. .. 1873

Chinkiang.

WOODBRIDGE, Rev. S. I. 1882
WOODS, Rev. H. M. .. 1884
SYDENSTRICKER, Rev. A. 1889

Methodist Missions, 1847.

METHODIST EPISCOPAL MISSION, 1847.

Peking.

LOWRY, Rev. H. H., *Supt.*† 1867
PILCHER, Rev. L. W... 1870
PYKE, Rev. J. H. 1873
Sears, Miss A. B. 1880
TAFT, Rev. M. L... .. 1880
HOBART, Rev. W. T. .. 1882
JEWELL, Mrs. C. M. .. 1883
BOWN, Rev. F. 1886
Green, Miss N. R. .. 1886

Tientsin.

DAVIS, Rev. G. R. .. 1870
WALKER, Rev. W. F... 1873
GLOSS, Miss A. D., M.D. 1885

Tsunhua.

WILLITS, Rev. O. W. .. 1880
Hopkins, N. S., M.D. .. 1886

Nanking.

HART, Rev. V. C., *Supt.* 1866
JACKSON, Rev. J... .. 1882
SMYDON, Rev. W. C. .. 1883
LONGDEN, Rev. W. C... 1884
Beebe, R. C., M.D. 1884
STUART, Rev. G. A., M.D. 1886
Shaw, Miss Ella C. .. 1887

Chungking.

GAMEWELL, Rev. F. D. 1881
Wheeler, Miss F. D.† .. 1881
LEWIS, Rev. S.† 1881

Kiukiang.

HOAG, Miss L. H., M.D. 1872
Howe, Miss G. 1872
HYKES, Rev. J. R. .. 1873
KUPFER, Rev. C. F. .. 1882
CADY, Rev. H. O... .. 1886

Wuhu.

Crews, G. B., M.D 1883
WALLEY, Rev. J. 1884
BANBURY, Rev. J. J. .. 1887

Chinkiang.

LITTLE, Rev. E. S. .. 1886
WOODALL, Rev. G. W. 1882
Robinson, Miss M. C. .. 1884

Foochow.

SITES, Rev. N. 1861
OHLINGER, Rev. F.† .. 1870
PLUMB, Rev. N. J. .. 1870
WORLEY, Rev. J. H. .. 1882
SMYTH, Rev. G. B.† .. 1882
WILCOX, Rev. M. C. .. 1882
COREY, Miss C. A., M.D. 1884
PRAY, Miss S., M.D... 1886
Jewell, Miss C. I. 1884
Fisher, Miss L. M. .. 1884

METHODIST EPISCOPAL (SOUTH) MISSION, 1848.

Shanghai.

ALLEN, Rev. Y. J., LL.D., D.D... 1860
REID, Rev. C. F. 1872
Muse, Miss A. J. 1882
BONNELL, Rev. W. B... 1884
Haygood, Miss L. A. .. 1884

Nantsiang.

Hamilton, Miss D. .. 1884
ROYALL, Rev. W. W.† 1880
Atkinson, Miss J. 1874
Rankin, Miss L. 1878
LOEHR, Rev. G. R. .. 1880

Soochow.

PARKER, Rev. A. P. .. 1875
ANDERSON, Rev. D. L. 1882
Park, W. H., M.D. 1882
PHILLIPS, Miss M., M.D. 1884
Phillips, Miss L. 1884

Various.

WOMAN'S UNION MISSIONARY SOCIETY, 1861.

Shanghai.

REIFSNYDER, Miss E., M.D... 1883
McKechnie, Miss E. M. 1884
Andrews, Miss E. C. .. 1887
Brunton, Miss 1887

AMERICAN BIBLE SOCIETY, 1876.

GULICK, Rev. L. H., M.D., *Agent* 1876
DALZIEL, Mr. J. 1878
WARE, Mr. J... 1881
SAULL, Mr. G. E.* .. 1887

Kiukiang.

COPP, Mr. A. 1887

Foochow.

AMINOFF, Mr. JOHN* .. 1884

Canton.

WELLS, Mr. H. R.* .. 1885

UNCONNECTED.

Chefoo.

Downing, Miss C. B. .. 1866

FOREIGN CHRISTIAN MISSIONARY SOCIETY, 1886.

Nanking.

Macklin, W. E., M.D. .. 1881
HEARDEN, E. P. 1886
SAW, A. F. H. 1886

Continental Societies.

RHENISH MISSION, 1847.

Tungkun.

DIETRICH, Rev. W. .. 1877

Fukwing.

GENAEHR, Rev. I.. .. 1882

Thong-thau-ka.

GOTTSCHALK, Rev. F. F. R. 1884

BERLIN FOUNDLING HOUSE 1850.

Hongkong.

Brandt, Miss Louise .. 1861
Süss, Miss Louise 1862
HARTMANN, Rev. F. .. 1883
Schneebeli, Miss Anna .. 1883
Grotefend, Miss M. .. 1886

BASEL MISSION, 1847.

Hongkong.

LECHLER, Rev. R.† .. 1846
REUSCH, Rev. G. 1872
BENDER, Rev. H. 1862

Yunon.

GUSSMANN, Rev. G. .. 1869
ZIEGLER, Rev. G... .. 1885
KONG, Rev. T. 1871

Lgungchou.

SCHAIBLE, Rev. D. .. 1877
OTT, Rev. R.† 1873

Kayinchu.

KUTTER, Rev. R.* .. 1884
DILGER, Rev. J.* 1883

Sinon.

ZIEGLER, Rev. H... .. 1877
CHAN, Rev. M. 1889
CHAN, Rev. A. 1862
MORGENROTH, Rev. G. 1877
LI, Rev. S. 1878
LOERCHER, Rev. J. G.. 1865
SCHAUB, Rev. M.† .. 1874

Chonglok.

KAMMERER, Rev. P. .. 1877
SCHULTZE, Rev. O. .. 1881
LEONHARDT, Rev. J. .. 1881
FLAD, Rev. J... 1886

BERLIN MISSION, 1850-1873. RE-ESTABLISHED 1882.

Canton.

HUBRIG, Rev. F. 1866
KOLLERKER, Rev. A. .. 1883

Fumui.

VOSKAMP, Rev. J.. .. 1884

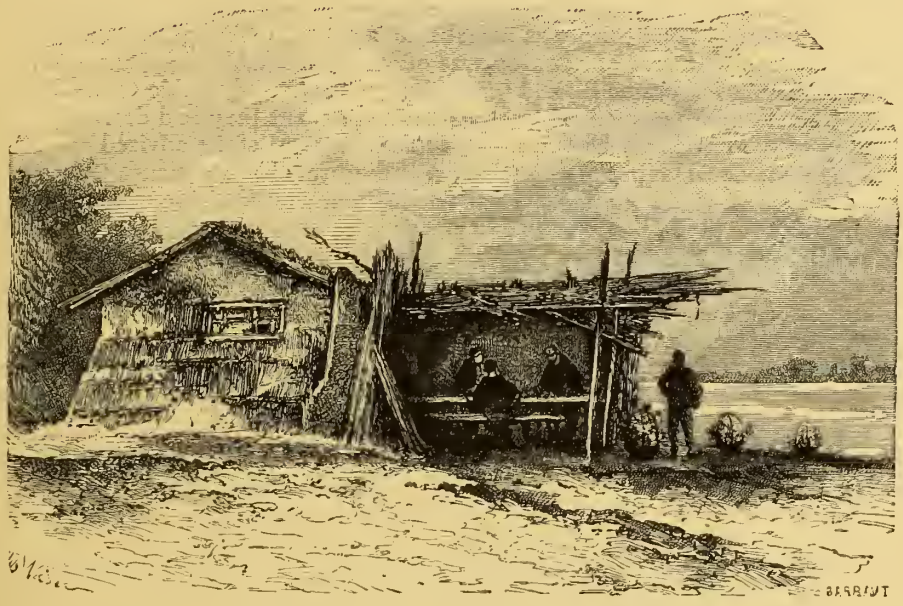
Phaksa.

LEHMANN, Rev. H. .. 1882

GENERAL PROTESTANT EVANGELICAL SOCIETY, 1884.

Shanghai.

FABER, Rev. E.* 1846



EATING-HOUSE ON THE SHORES OF THE PEI HO.

A Retrospect.

BY J. HUDSON TAYLOR.

(*Continued from page* 136.)

ON ARRIVAL at Swatow with the Rev. W. C. Burns we found great difficulty in securing even a room on shore—indeed, it seemed as though we should fail altogether; and we were helplessly cast upon the LORD in prayer. GOD soon undertook for us. Meeting one day with a Cantonese merchant, a relative of the mandarin in charge of the town, Mr. Burns addressed him in the Cantonese dialect; the merchant was so pleased at being spoken to by a foreigner in his own tongue that he became our friend, and secured for us a lodging. We had only one room, however, and never shall I forget the hot, weary summer months in that oven-like place where near the eaves one could touch the heated tiles with one's hand. More room or better accommodation we were unable to obtain.

We varied our stay by visits to the surrounding country, but the difficulties and constant dangers of our work together here were a strange contrast to the comparative ease with which we had generally worked in the north. The hatred and contempt of the Cantonese was very galling: "Foreign devil," "foreign dog," or "foreign pig" were the common appellations; but our treatment led us into deeper fellowship with Him who was "despised and rejected of men" than I had known before. In our visits to the country we were liable to be seized at any time and held to ransom; and the people commonly declared that the whole district was "without emperor, without ruler, without law:" might was right in those days. On one visit to a town

we found the inhabitants had captured a wealthy man of another clan, and on his refusing to pay them a large ransom for his release, had smashed his ankle-bones one after the other with a club, and thus extorted the promise they desired. There was nothing but GOD'S protection to prevent our being treated in the same way. The towns were all walled; and one town would contain 10,000 or 20,000 people of the same clan and surname, who were frequently at war with the clan living in the next town. To be kindly received in one town was sometimes a source of danger in the next. In circumstances like these the preserving care of our GOD was often manifested.

After a time the mandarin became ill, and the native doctors being unable to relieve him, he heard from some who had been under my medical treatment of the benefit they had derived, and sought help from me. GOD blessed the medicines he took, and, grateful for relief, he advised our renting a house for hospital and dispensary. Having his permission, we were able to secure the whole house, one room of which we had previously occupied. I had left my stock of medicine and surgical instruments under the care of my friend, the late Mr. Wylie, in Shanghai, and went back to that port to fetch them.

Mr. Burns came down from a town we had visited several times before, called Am-po, to see me off, and returned there after I had sailed with two native evangelists sent up from Hong-kong. The people were willing to listen to their preaching, and to accept their books as a gift, but would not buy them. One night robbers broke in and carried off everything they had but their books, which were supposed to be valueless. Next morning, very early, they were knocked up by persons wishing to buy books, and the sale continued, so that by breakfast time they had not merely enough to procure food, but to pay for the passage of one of the men to Double Island, below Swatow, with a letter to Mr. Burns' agent to supply him with money. The sales went on during that day and the next, and our friends lacked nothing: but on the third day they could not sell a single volume. On this day, when the cash for their sales was exhausted, the messenger returned.

When I reached Shanghai, great was my dismay at finding the premises in which my medicines and instruments had been stored, burnt down, and all the medicines and many of the instruments destroyed. To me this appeared to be a great calamity, and I fear I was more disposed with faithless Jacob to say, "All these things are against me," than to recognise that, "All things work together for good." I had not learned to think of GOD as my one great circumstance (*in Whom* we live and move and have our being), and of *all* lesser external circumstances, as necessarily the kindest, wisest, best, because all ordered or permitted by Him. Hence my great disappointment and trial.

Medicines were very expensive in Shanghai, and my means were very limited; I therefore set out on an inland journey to Ningpo, hoping to obtain a supply from Dr. Wm. Parker, a member of the same Mission as myself. I took with me my few remaining possessions—the principal being my watch, a few surgical instruments, a concertina, books for the study of Chinese, which in those days were very expensive (a dictionary cost £12 to £16)—leaving behind in Shanghai, however, a part of my money. The country through which I passed was suffering much from drought, and I made the journey a mission tour, preaching and circulating Testaments, Christian books and sheet tracts, till my store was exhausted. The water in the Grand Canal was dried up or all pumped out into the rice fields, and I had to leave my boat and travel overland; but on the first day I was robbed of my little all, and a series of experiences commenced, which having been narrated in "China's Spiritual Need and Claims" (pages 76-85), need not be repeated here. The thief was a man for whose salvation I had prayed and laboured, and it was a perplexing question to me whether to prosecute or to forgive him. I concluded that to prosecute would not be to emphasize the teaching of the sermon on the Mount, and that his soul was of more value than the £40 worth of things which I had lost: this I wrote and told him, urging upon him repentance and faith in the LORD JESUS CHRIST. The course I took commended itself to some friends at home; and one was led to send me a cheque for £40, which was only the first of many that I subsequently received from the same kind helper.

Having obtained the little money I had providentially left in Shanghai, I set out afresh for Ningpo, where I obtained the needed supply of medicines, and made the acquaintance of Mr. Jones (who subsequently became my colleague), and then returned to Shanghai, *en route* for Swatow. But the delay caused by the robbers saved me from going there; for before leaving the port, tidings of the warlike proceedings in Canton, and of the bombardments which followed the troubles about the lorcha "Arrow," reached me; together with letters from Mr. Burns, telling me not to return till the restoration of peace.

This door being closed for the time, I went back to Ningpo, and commenced work there. It was on my journey back that the sad, but to me most suggestive, incident occurred related on pages 36-37 of "China's Spiritual Need and Claims"—the drowning of poor Peter.

During the latter part of this year, 1856, my mind was greatly exercised about my connection with my Society, it being in debt. Personally I had always avoided debt, and kept within my salary, though at times only by very bare living. Now there was no difficulty in doing this, for my income was larger, and the country being in a more peaceful state, things were not so dear. But the Society itself was in debt. The quarterly bills which I and others were instructed to draw were often met by borrowed money; and a correspondence commenced which terminated in the following year by my resigning from conscientious motives. The teaching of GOD'S Word was unmistakably clear: "Owe no man anything." To borrow money implied, to my mind, a contradiction of Scripture, a confession that GOD had withheld some good thing, and a determination to get for ourselves what He had not given. Could that which was not right for one Christian to do, be the right course for an association of Christians? Or could any amount of precedents make a wrong course right? If the Word taught *me* anything, it taught me to have no connection with debt. I *could* not continue drawing as before. I knew not what it might cost me, nor how I should support myself; but how glad and thankful I felt when the separation was effected! I could look right into a FATHER'S face with a satisfied heart, and ready, by His grace, to do the next thing He might teach me, feeling very sure of His loving care. And how blessedly He did lead me on and care for me, I can never, never tell. It was like a continuation of some of my earlier home experiences. My faith was not untried; my faith often failed, and I was so sorry and ashamed of the failure to trust *such* a FATHER. But, oh! I was learning to know Him. I would not even then have missed the trial. He became so near, so real, so intimate! The occasional trial about funds never came from insufficient supply for personal needs, but from our ministering to the needs of scores of the hungry and dying ones around us. And trials, far more searching in other ways, quite eclipsed these difficulties, and being deeper, brought forth in consequence richer fruits. How glad one is now, not only to know with dear Miss Havergal that

"They who trust Him wholly
Find Him wholly true,"

but also that when we fail to trust Him wholly we still find Him wholly true. He *is* wholly true, whether we trust or not. "If we believe not, He abideth faithful: He cannot deny Himself." But, oh! how we dishonour our LORD when we thus fail to trust Him! And what peace and blessing and triumph we lose when we thus sin against the FAITHFUL ONE! May we never *presume* to doubt Him again.

I was very thankful that this separation was accomplished without any breach of friendly feeling on either side. I (and my friend, Mr. Jones, who took the same step with me), though looking directly to GOD for pecuniary supplies, continued to work with the Society, they publishing my diaries as before. The experiences of this period, which are detailed in "China's Spiritual Need and Claims," on pages 49–55, and particularly the way in which funds were provided for carrying on the Ningpo Hospital, when, without warning, I needed to take charge of it, were most encouraging and instructive preparations for the work which GOD had in store for me in the CHINA INLAND MISSION. Before leaving China for England, I had the joy of seeing a little company of between thirty and forty native Christians gathered into Church fellowship, and with an account of the conversion of the first of these I will conclude this paper.

In 1857, I had on one occasion been preaching in Ningpo the glad tidings of salvation through the finished work of CHRIST, when a middle-aged man stood up, and before his assembled countrymen gave the following testimony to the power of the Gospel:—"I have long sought for the truth—as did my father before me—but I have not found it. I have travelled far, but I have not found it. I have found no rest in Confucianism, Buddhism, Taoism; but I do find rest in what I have heard to-night. Henceforth I believe in JESUS." This man was one of the leading officers of a sect of reformed Buddhists in Ningpo. A short time after this profession of faith in the SAVIOUR, there was a meeting of the sect over which he had formerly presided. I accompanied him to that meeting, and there, to his former co-religionists, he testified of the peace which he had obtained in believing. Soon after, one of his former companions was converted and baptised. Both now sleep in JESUS. The first of these two long continued to preach to his countrymen the glad tidings of great joy. A few nights after his conversion, he asked how long these glad tidings had been known in England. He was told that we had had the Gospel for some hundreds of years. The man looked amazed. "What!" said he, "is it possible that for hundreds of years you have had the knowledge of these glad tidings in your possession, and yet have only now come to preach them to us? My father sought after the truth for more than twenty years, and died without finding it. Why did you not come sooner?"

Medical Mission Work in Han-chung.

FROM DR. WM. WILSON.

SOME accounts of this work have been given in several of this year's numbers, and in February and April we recorded the presentation of two testimonial tablets, which have produced a wide-spread effect in favour of Christian missions. In our September number Dr. Wilson gave an account of two surgical cases, and of the probability of a third tablet being presented by the friends of one of them. This has since been received, as also a fourth, fifth, and sixth, each one of which is not merely an evidence of gratitude, but increases the popularity of the hospital, and widens the circle accessible to Christian influence.

THE city is just now enlivened by the influx of six or seven thousand students from the eleven cities ruled by Han-chung Fu. It is the triennial examination. The Literary Chancellor arrived two days ago from Si-gan (the capital of the province). These examinations will not be over for five or six weeks at least, so we hope to have good opportunities of preaching among the students. While they are here we shall divide our Sunday morning congregation, the women all meeting at the ladies' house, and the men only at the chapel. We shall thus have nearly the whole chapel available for guests, and there will be less to distract their attention, few of them having seen foreign ladies before.

Yesterday was our first service in this way. It fell to my turn to take the meeting here, ably seconded by Mr. Hughesdon and Mr. Hogg, while Mr. Pearse was down at Shih-pah-li-p'u (the outstation), and my wife took the women at the ladies' house. We had very good meetings —the chapel well filled with a very respectful, attentive audience. Probably nine out of ten had never even heard the name of JESUS; so we did rejoice to have so many there.

We have put up our placard announcing the Sunday meetings, and also posted some tracts about the streets. At the bottom of each tract is printed a row of characters, requesting any who wish to hear more to come any morning to the hospital. This will probably bring us many each morning, out of curiosity, to see the foreign hospital. I hope we may thus have good opportunities of talking to these students, who are often so difficult to get hold of.

We hear by this post that the two Friends' missionaries, Mr. and Mrs. Davidson, are coming up here. Do you know under such circumstances, what is our first thought? Will they be wearing English dress?* We all feel Chinese dress is very much more convenient, especially in the extreme heat of summer, and the more you are like the natives, the fewer obstacles are there to friendly intercourse, and the less do they feel that the truth you have come to preach is an exotic. It is all very well at the ports, such as Shanghai and Hankow, to wear European dress, because there is there a considerable foreign community; but nothing would induce any of us who are in the far interior to wear English clothes.

While the events are still fresh in my memory, I want to tell you about our receiving our third tablet.

I mentioned the case in detail at the time of the operation, so I need only remind you of the old vegetarian woman from ten miles away, who was brought in by her husband and son, to see if anything could be done to save her life. We took her in, and her husband and son were both present at the operation, and saw the whole proceeding, from putting her under chloroform to finally bandaging her up.

The case went on very nicely from the commencement. The family and friends were much pleased. She and her son stayed with us nearly a month, and both showed real interest in the Gospel, and broke their vegetarian vows. Both of them got a very clear comprehension of the Gospel. The old woman enjoyed learning hymns, and on leaving us she said she was resolved never again to worship idols. They live about three miles from Shih-pah-li-p'u, and having persuaded them to come next Sunday to chapel, I introduced them to the Christians, that they might feel they were not strangers, hoping that they would learn more, and have any misgivings removed.

Well, yesterday, ten of the male members of the family, that is, brothers, uncles, cousins, etc., came up, bringing with them the tablet. We were told the previous day, so were prepared for them. About eleven o'clock they arrived, and having fired off a lot of crackers, as is their custom, they filed into the courtyard, and up to the guest hall, and there placed the tablet. Then I was ushered in, and the old man, the patient's husband, in a few words presented it. Having thanked them, I explained, as on the former occasion, that we could not "worship the tablet," as is their custom, because we only worshipped GOD, but that we might unitedly praise GOD'S goodness for permitting the patient to be restored; we then sang

"Praise GOD from whom all blessings flow," etc.,

and had a few words of prayer.

This over, they all sat down to drink tea and talk for a few minutes, and then adjourned to the dispensary, where they immensely enjoyed the galvanic battery, electric telegraph, sewing machine, and the inspection of sundry medical and surgical appliances and instruments. Then at a sit-down lunch of tea and confectionery, conversation flowed freely, and we had what we had specially prayed for—good opportunity of plain talk about the true GOD and idolatry, and our purpose in living here.

After a substantial dinner they enjoyed themselves as they would until dark, when we assembled in the large ward and spent the evening very satisfactorily with the magic lantern. As one scene after another from the Gospel history was thrown upon the screen we had a fine opportunity of preaching the Gospel. These scenes interspersed with hymns made a very bright end to a day such as they had never had before; for they are simple country people. After united prayers next morning they all returned home. We pray that many of them may come to the meetings, and soon become true disciples.

We cannot prize too highly any such opportunities of free and happy intercourse with outsiders, for many people are vaguely suspicious of a foreigner's power. A poor woman, now in the church, mentioned the other day how before she was converted, having come here once for medicine, she was prevailed upon to throw it away by some of her friends, simply from an ill-defined fear of us.

So if we want them to regard our message favourably

* Mr. and Mrs. Davidson had, we hear, put on native dress before going up the River Han.

it is necessary they should first regard us favourably, or at all events not with suspicion, and certainly the medical work is a great help in this way. For instance, to-day I suppose nearly a hundred people have been under our roof, either members of my wife's bible-class, or patients, or students, calling out of curiosity to see the foreigners.

Yesterday, I again took the City service, and we were cheered by having a chapel full of strangers, students, etc., and most attentive ; my theme was "All the World."

1st. Illustrated by the maps and trying to impress them with the vastness, first of the world, then of the heavens and the whole universe, and leading up to the great GOD, from whose hand all has come, and by whose hand all is maintained.

2nd. All the world as regards its inhabitants, with all their variety in race, language, customs, etc. Yet all subject to the rule of our GOD. Then took up from large characters hung upon the wall, four great facts affecting "all men"—

1st. That they were made by our GOD.
2nd. Had rebelled against GOD.
3rd. Must appear in judgment before GOD.
4th. Must seek pardon through one only SAVIOUR.

I believe it is a great gain to preach from maps, sketches, written texts, etc., which appeal to the eye ; and a help to the interest to conceal from sight the parts not yet come to. I had the above subjects written in columns, and a slip of paper over each, to be removed one by one.

Reaching Chen-tu.

FROM DR. PARRY.

JULY *1st.*—We are now making good progress on the last stage of our journey to Chen-tu. The weather is beautiful. The country around is luxuriously wooded. The products of this region are maize, rice, tobacco, silk ; of vegetables, there are beans of various kinds, cucumbers, vegetable-marrows, cabbage ; of fruits, at present and during the past month, plums, greengages, small apples, peaches, wild raspberries, a red fruit the size of the arbutus, and other native fruits.

Tuesday, July 5th.—While standing in the moonlight watching our men, I noticed that one of the head boatmen who is poorly was being attentively waited upon with the opium-pipe by one of the men, who four times in succession prepared the morsel and handed the pipe to the sick man ; a fifth time it was repeated, but the man refused, and his nurse took it for him. I thought as I looked on, how little the hard-working men, who at home have their drink at the tavern, would relish having first to spend such time and pains carefully to prepare a mouthful of drink, as these men spend for their whiff of smoke. First the lamp must be well trimmed, then a small mass of the treacly-looking substance is taken upon a long fine needle and passed over the flame, which gradually allows of the mass being moulded between the thumb and forefinger into an elongated pill, which is fixed in the small aperture of the pipe-bowl, and then again held over the flame, while the recumbent smoker draws two or three deep breaths ; then the whole process is repeated until sufficient is taken. With one or two exceptions, every man on our boat is an opium-smoker, and would at present be classed with moderate drinkers at home.

July 11th.—Praise and thanks to GOD do fill our hearts, for here we are at last, after more than 100 days' journeying, safely arrived and lovingly welcomed to our new home in Chen-tu. We moored near the East Gate on Saturday evening last, after a very slow and toilsome passage up the much swollen river, going a very few miles a day. Our mooring-place was just under the shadow of an old covered bridge, which was described by Marco Polo, and called the An Shun bridge. A dense crowd thronged the bridge and every available standing or sitting-place near; but there was no ill-feeling manifested, only curiosity, the news of our arrival having evidently been well carried before us.

July 17th.—At the close of this our second LORD'S day in our new home, we have met to take bread and wine and remember that "He hath done this." What a hallowed time it has been ! Our party consisted of Mr. and Mrs. Owen (just leaving for a change) ; Mr. Cassels, about to leave for Pao ning, after being most kind and helpful to us all ; Brother Pruen, who to-morrow moves into the new house ; Misses Fosberry and Webb, and ourselves. The morning congregation fairly well filled the chapel. Our hearts are unitedly longing for and expecting a wave of true revival in this church and city. The material is here, but we need the fire, and to be lifted out of the ruts into which we are so apt to settle.

Thursday, July 21st.—We are getting well settled, and all is going quietly and well at Dr. Pruen's house, where groups of visitors have already heard the Gospel. I have a few patients, one a lady in an official family.

July 22nd.—This morning Mr. Cassels and I visited a large temple and monastery in the city. I have never seen so imposing and substantial an interior, or such fine grounds, enclosing a temple. This is only one of the many noted temples in and about Chen-tu. There were a great many priests. I tried to get a talk with them, but they were unwilling, so I got a good congregation of laymen at the vestibule, and sold books. We saw the large refectory, with basins laid for some 200 priests. This evening, with my wife, I visited a sick woman, a member of the Church, and we had our first prayer-meeting in a Christian's home in our new sphere of work. Mrs. Riley has made a good start with a girls' day-school ; she has thirteen scholars.

August 16th.—We have now been here five weeks, and are indeed thankful for the gracious providence of GOD that has led to our coming to this place. All the dear fellow-workers have given me a warm welcome here, and I do trust that God will make me a real help to them all, and to the converts and heathen. GOD strengthening us, we mean to go forward in joyful confidence and hope of all-round blessing according to the spiritual meaning of the words, "I will make them and the places round about My hill a blessing ; and I will cause the shower to come down in his season ; there shall be showers of blessing" There are about thirty members in the Church, about one-half women. They attend well on Sabbath, and the weekly prayer-meeting is improving. The evangelist, Wang, is a man whom one can much respect and esteem for his work's sake, one who loves GOD'S Word and has the work well on his heart. He is very successful in his attendance on opium-poisoning cases, and is very helpful in this and many other ways.

There is one applicant for baptism at present who has been waiting some time, and I hope may be received soon. We have engaged a stranger for our teacher, and, praise GOD, he seems already becoming more and more interested.

Baptisms at Yuh-shan.

FROM THE DIARY OF MISS MACINTOSH.

YUH-SHAN, *Sunday, May 8th.*—Had a large number of women early this morning, and all were very quiet and attentive; I have usually from forty to eighty women, and many besides the Christians remain to the forenoon service. Our one difficulty is to get them all seated, as our house is much too small.

Sunday, 15th.—Such a busy day, and such a happy one! At 9.30 a.m. I had over eighty women: the pastor, too, had a large meeting of men, and Miss Tapscott a nice class of children. The LORD is working in many hearts, and choosing out a people for Himself here.

Thursday, 30th.—Miss Tapscott and I started early this morning to visit the Christians in Sa-kung-ling, a village fifteen *li* off. It was very hot, and we were glad to rest on the way, at the house of a Christian, where we had tea, then went on a few *li* further, to the house of a native brother, called Mr. Huang; here we were warmly welcomed, and had dinner. Although their house stands quite alone by the road-side, it was not long before we had a good many visitors. Had a meeting here; then, when it got cooler, went on to Sa-kung-ling, where the people were waiting to welcome us. A dear old woman had got her room tidied up for us. After our evening rice all the Christians and neighbours gathered together, and the house being too small for such a number, we had a meeting in a large space of ground outside the door; every one was quiet and attentive. Many of the friends of the Christians here are interested.

July 1st.—After breakfast the Christians assembled for morning prayers, and then we started for Ta-yang, on our way home, though our friends would fain have detained us. Visited the Christians in Ta-yang, and had a meeting with them and the neighbours who came in. Reached home in the evening feeling rather tired, but with hearts filled with gratitude to GOD for the glorious privilege of being His ambassadors.

It is arranged to have special meetings for prayer next Saturday before the examination of candidates for baptism.

Saturday, July 23rd.—Early this morning several of the Christians and candidates arrived; one young woman had walked twenty *li*, others fifteen *li*. During the day others arrived; at 4 p.m. we had a blessed time of prayer. We did realise the SPIRIT'S presence, and how one's heart filled with joy, to hear these dear native brethren pouring out their hearts to GOD. The LORD heard and answered; it was a time of blessing to my own soul. The enemy has been doing his utmost to hinder, but, blessed be GOD, his designs, instead of hindering, have prospered the work.

Our evening meeting was a very large and interesting one. The pastor gave a brief address, after which several prayed so earnestly; he then examined a good many, and some gave very bright testimonies as to their faith in JESUS CHRIST and their desire to serve GOD.

Though it was very late when the meeting was over, no one seemed in any hurry to go to rest, all were so happy. After some singing, we retired; the men slept in the chapel, the women in our rooms upstairs on the floor. It has been such a glorious day, Miss Tapscott and I could not help singing from our hearts, "To GOD be the glory—great things He hath done."

Sunday, 24th—Another busy and blessed day, and further examination of candidates. A great many outside people came, and were very quiet all the time. Afterwards we had the opportunity of speaking to a good many about their souls. Of the thirty-two candidates, eighteen have been accepted, and are to be baptized next Sunday. A good many more will be ready for baptism soon.

Sunday, 31st—The pastor preached a very earnest sermon, fully explaining baptism; then, after prayer, we assembled outside in the court where the baptistry is, the candidates standing round it according to ages. The first to be baptised was:—

1. Hu Lien-chao, aged 56, farmer from Sa-kung-ling. Has been coming regularly to worship for two years, and seems an earnest Christian; his wife and daughter-in-law are candidates.

2. Hu Chun-seng, aged 35, farmer from Sa-kung-ling. Has been coming to worship for several years; he is a very earnest Christian; both he and his wife seem so happy.

3. Yang Chien-seng, aged 34, farmer, from Ta-yang. Has come every Sunday for two years, and is very much brighter and happier lately; his father, mother, and brothers are all Christians.

4. Ling San-ming, aged 33. Is a maker of grass-cloth, living in a village twenty *li* away. He seems an earnest Christian. He is married to a daughter of Christian people. She, too, is a believer.

5. Huang Lao-peh, aged 33, tailor, living four *li* outside the city. Has been coming regularly for over a year; very quiet, but, I believe, a true Christian.

6. Yang Shï-ien, aged 29, farmer, who is a widower, living three *li* off. Has been coming at intervals for several years—last year and this year has come regularly. His face is sufficient to show he is a Christian, it is always beaming. Since he became a Christian his friends and relatives have become interested in the Gospel.

7. Chin Ling-piao, aged 27, tailor. Lives outside the west gate; has heard the Gospel for several years. Since last year has come regularly to worship on Sunday, and very often during the week. We had been praying for him for some time, and the last week in May definitely asked the LORD that he might come out boldly and confess CHRIST the following Sunday. The LORD answered our prayers. He did get up and confess CHRIST, and he got such a blessing; he has been so changed since then, so earnest for the MASTER. All the false idols, etc., have been taken away from his house, and the ten commandments hung up instead. His father, mother, and brother seem quite pleased with the change, and often come on Sunday.

8. Hu Tien-ho, aged 23, from Sa-kung-ling, son of Hu-lien-chao. Has been coming to worship for some time.

9. Hu Chin-fah, aged 22, son of a well-to-do farmer, from Sa-kung-ling.

10. Hu Hsi-fah, cousin of above, aged 20, also from Sa-kung-ling; his mother is very much against his coming here. He is also an earnest Christian, and we trust will be a bright light in his home.

11. Keo Hsi-tung, aged 14, from Wa-yüh-san. Such a dear boy, truly one of the lambs of CHRIST'S flock. Last year his father was very much against his coming here, but the little fellow was determined to worship GOD. By-and-bye his mother came, and now she is a regular attendant, and a candidate; his father now comes also.

12. Chiang T'ien-seng, aged 13, the son of the pastor here. Is a dear Christian boy. At our noon prayer meeting he prays so earnestly for those who don't know the SAVIOUR, and especially for the children, and asks GOD to send many to teach them about JESUS.

13. Keo-shï, aged 69, an old woman, who lives in the city. She has been coming for about two years.

14. Hung-shï, aged 56. Her home is fifteen *li* away; she has been living with her daughter, who is a Christian, and has been coming to worship for about two years.

15. Tung Seng-sao, aged 39, the wife of Huang Yung-leng. They and his mother are also very bright, earnest Christians.

16. Huang Chün-lan, aged 20, the daughter of above, a very bright, intelligent girl, and a true Christian. Of this family only one remains, a son aged eighteen, who is now coming to worship—a very bright young man. Last Sunday when his parents went home, he said, "All of you are JESUS' disciples, and I want to be one too." Praise GOD for one whole family on the LORD's side.

The other two, Chüng Seng-sao and Tung-mei, were both ill, and unable to walk such a long distance to-day, but hope to be baptised soon. The latter is a daughter of our Bible woman, a dear young Christian of seventeen. Her husband, though not a Christian, is very willing she should worship GOD, and sometimes comes himself.

Village Work.

FROM MISS M. E. SCOTT.

YANG-CHAU, *Sat., Sept. 3rd.*—To-day I have had my first experience of village work, and most delightfully interesting it has been. Of course at present my own words are very few, but I went to-day chiefly to learn. Miss Lily Davis and our dear Christian woman were my companions. After a delightful little time of prayer with the sisters here for blessing on our undertaking, we started on a wheelbarrow about eleven a.m., and I only wish our friends at home could see what capital contrivances they are, and how well adapted to these narrow streets.

It was a glorious morning, and we felt in the best of spirits, and confident that our prayers were heard, and that we should have a real good time. We went first of all through some streets that rather reminded one of East than of West-end London life, and then passing through one of the city gates, reached the canal and the shipping. There were some very interesting shops and warehouses just here. Soon we saw a queer-looking raft, which proved to be our ferry-boat. We had for companions a man with a number of lanterns, a man and donkey, our own, and, if I remember rightly, another wheelbarrow, and a few more passengers. These rafts are just poled across by one man. Once I thought we were in imminent peril from a collision with a large boat that was coming down the canal with a good breeze; but our clever boatman used his long pole to help himself, and very soon we reached the other bank, where we and our curious cargo were disembarked—my first experience of a Chinese ferry, else I should not have entered into such minute details; I want my dear ones at home to be able to picture it.

We had not gone far on the other side, when we were greatly encouraged by a nice-looking Chinaman coming up and buying two Gospels, and someone else bought a third. We had not been able to go out of the city for some time on account of the hot weather, so to-day we thoroughly enjoyed the fresh breeze and open country, and some handsome sunflowers looked very home like.

Our first halt was at a resting-place in a little hamlet. Here some seats were brought us, and Miss Davis and the woman began to talk to a very interested and rapidly-increasing congregation. I should think that, including children, thirty or forty people collected, and two or three Gospels and tracts were sold. One poor man with weak eyes seemed particularly interested, and quite agreed with what Miss Davis said about the powerlessness of idols to help us in any way.

We then went on to another road-side resting-place, and here a man said to us, "What is the use of bringing opium first, and then coming to preach the doctrine?" and a great deal more in the same strain; so you see how our national shame meets us at every turn. What a *debt* we owe to this land! From the lowest standpoint it is only our duty to bring to these poor Chinese the only *real* cure for this and every other sin.

We stopped again a little further on, where a good many women were gathered, and one dear woman bought a tract; she could not read herself, she said, but her neighbour could, so she bought her tract, and carefully folded it up. I always feel happy and satisfied when we scatter some of GOD'S own Word, for have we not His faithful word of promise that it shall not return unto Him void, but shall accomplish the end for which He sent it? I wish I could picture these little crowds for you; they seem to make the Gospel story so much more real. Men, women, and children, many rather ragged and dirty, but others, again, clean and nice as you might wish to see; many with really lovely dark eyes, and very lovable, smiling faces; and then, again, sad and careworn faces, with here and there bad eyes and other disfigurements. Very, very few had ever heard before of JESUS, or of the one true GOD. It seemed to bring us very near to *Him* as they crowded round us, and made us think of those Judæan crowds; but oh, how we longed to bring the knowledge of the great HEALER of soul and body to them! Dear ones at home, *do* pray for China, for it is not by might nor by power, but by My SPIRIT, saith the LORD of Hosts. Pray that each of us may keep in touch with JESUS, and be *filled* with His SPIRIT, so that rivers of living water may flow forth from every one of us.

Presently we sat down in the shade of a little grove of bamboos to have some lunch, and a poor woman offered to make us some tea, when she heard Miss Davis say how thirsty she was (and no wonder, after talking for so long). We followed this dear woman up a little path to her house—such a queer little mud dwelling; but there again we had quite a nice meeting, and once more dear Lily told the good news. The kind receptions we received greatly encouraged us.

There is so much land yet to be possessed, that I think "the hundred workers" will have at least to be doubled, and then there will yet be plenty of room for the "exceeding abundantly." The fields *are* white and *ready* to harvest, and if it is such glad work only to *hear* others tell the glad tidings, I can hardly realise how great the joy will be of telling it with one's own lips. Any friends at home who can be spared, and who want their cup to be always running over, should come to China, though I quite believe that *anywhere* with JESUS would be equally blessed. *His presence is salvation*, from sin, and self, and fear, and everything. I do bless GOD that my way to the Celestial City lies through China. My great desire now is that "wherever I see the print of His foot in the earth, there I may *covet* to set my feet too."

Friends at home, pray more and more earnestly for us, for the dear native Christians, and especially for Yang-chau and the villages around, and let me send this home for your encouragement in asking *great* things: JESUS says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye *shall* have them" (Mark xi. 24). He always keeps His word.

Tidings from Scattered Workers.

Miss KINAHAN writes from Ts'in-chau, July 9th, "GOD did open my mouth and give me utterance in the city yesterday. When I was asked in, where I believe no one had been before, I felt so weak and almost frightened, even though our woman was with me. As I stepped over the threshold, I just raised my heart to Him who is the Helper of the helpless to use me to His own glory, and I was able, better than I had ever been before, to give the message of GOD's love in JESUS to us lost sinners. The little crowd of women round me listened eagerly, and some said they understood. You can hardly, I think, imagine my joy, as I find the sounds in this language hard to pronounce.

"July 10th.—Praise the LORD, six women gave in their names for baptism to-day, and Miss Marston says she knows of two or three more who were not here, and believes for much more to follow. You can fancy her joy, as they are really her own in the LORD. Over fifty attended the morning service, and a good number in the afternoon."

The Rev. G. F. EASTON writes from Han-chung on July 18th: "I am glad to be able to write to you from this place at so early a date. I had not expected to be here so soon, but GOD has been very good to us. We have had a good journey, and got here just as we were beginning to feel the travelling tedious. We received a warm welcome from both foreigners and natives, and soon felt quite at home again."

Miss EMILY M. JOHNSON writes on July 15th, while nearing Han-chung: "Oh, that the LORD's Kingdom would come in China! As I pass through this lovely country I long more and more for the day when it shall be brought into subjection under His feet, and He shall reign KING of kings and LORD of lords in every heart throughout this dark empire."

July 18th: "We arrived safely in Han-chung last Saturday. There were crowds of men and women all the way from Shih-pah-li-p'u to welcome Mr. and Mrs. Easton; the joy was very great. At the service yesterday the chapel was crowded with men and women eager to see them."

Miss THOMSON writes from the Upper Han, on June 13th, "Lovely day. Started this morning at 4.30 a.m. The sunrise was magnificent, and the scenery is beyond description—the dark rolling river underneath, the everlasting hills around, and the lovely tinted sky above, all combine to make a picture more easily imagined than described. Verily, the LORD is going before and preparing the way. While on the boat we are busy trying to learn the language, for we feel how useless we are till we have it. In this, too, we have His help.

"June 19th.—Arrived at Lan-t'an, and received a warm welcome from Mr. and Mrs. King and the Misses Jane and Emily Black. Mr. King is looking very ill."

Miss J. STEVENS writes from the hills near T'ai-yüen on August 8th, that she and Miss Broomhall were now quite well; they had had opportunities of work amongst the countrywomen. She says, "You would be glad to see these poor countrywomen come in and bring their babies and work, and often staying for hours at a time; they keep us nearly supplied with vegetables, out of the kindness of their hearts."

Miss MARY BLACK writes from Shanghai on August 27th: "One of the women in my class has asked for baptism. Mr. Stevenson writes to me from Che-foo; 'All well here; work and schools prospering; thirteen baptisms lately.'"

Mr. JUDD writes from Ning-hai, near Che-foo, on September 4th:—"This morning a few of us met for prayer, and then the first two men who, as far as we know, have been converted to GOD in Ning-hai, were baptised. Praise the LORD with us for these firstfruits."

Miss WHITCHURCH writes from Che-foo on September 6th:—"Truly there is the sound of abundance of rain on every hand, for which we cannot praise enough. You may imagine how we felt when the glad news arrived of 70 out of the 100 being accepted. No doubt you have already heard that six men and seven women were baptised here three weeks ago. Was it not good of the LORD to let us see this before leaving beautiful Che-foo for a new sphere of work? The women have been attending the Bible-class for a long time, and though still very ignorant, we believe that they are saved through simple faith in JESUS."

Miss ANNIE TAYLOR writes on July 30th:—"I have just returned from Ta-ni-si, KAN-SUH, where I had a splendid time; the LORD giving me favour amongst the people. I distributed 1,300 Tibetan text cards. It has been a happy journey for the coolie who came with me, he having given himself to the LORD on the road here."

Miss TAPSCOTT wrote from Ta-ku-t'ang, "We have had good crowds of women. Miss M. H. Taylor spoke for a long while: there was breathless attention. I felt the SPIRIT's power very much, and feel sure there will be blessed results from this morning's service." And again, writing on July 31st, from Yüh-shan, after telling of happy work and of the baptisms, she says, "I have to praise the LORD for *every* step of the way since I landed in China, and especially for the step to Yüh-shan.

"'The way grows brighter and brighter still,
All the way 'long it is JESUS.'"

Miss M. HUDSON TAYLOR writes from Kwei-k'i on September 5th:—"Last Tuesday we were surprised by the arrival of Misses Williams and Gibson, who came with the pastor from Yüh-shan for the baptisms here. On Saturday our numbers were further swelled by the arrival of Miss Tapscott, her woman, and the pastor's son. We were fifteen Christians under one roof. Fifteen were received—six men and nine women—and after the baptisms twenty-eight of us (eight of whom were visitors) remembered our LORD's death. Oh, it was a happy day! To-day our party has broken up, and the pastor and his son have gone on to Gan-ren for the baptisms there."

Miss JENNIE WEBB writes from Yang-chau, July 18th, "Dear Miss C. Murray has gone to Ta-ku-t'ang for a month or so to get a rest. In the meantime some of the new sisters have been taking it in turn to stay with me. It was a trial to think of being without dear Miss Murray, but GOD has been so graciously and lovingly helping me in every need. I have been proving the promise, 'As thy days so shall thy strength be;' and it has made me to trust and not be afraid. I would ask your prayers for our elder Christian girls; in some things they might be examples to girls of their own age at home, but some of them find it so difficult sometimes to do the right. They are specially troubled with sullen tempers.

"It is such a joy to us out here to hear of so many workers at home offering themselves for this great work of making known CHRIST to those in darkness."

Mr. JAMES ADAM writes from Malta, September 3rd:—"Just a word to let you know that the LORD has been blessing, keeping, and shining upon us. Truly goodness and mercy are following us all the way."

Later tidings, posted from Singapore on September 26th, from Mr. Coulthard, Mr. Gracie, and Mr. Curnow tell of GOD's goodness to the party thus far, and of a happy service held in Columbo.

Departures for China.

On Oct. 20th, per P. and O. steamer *Khedive*, Miss FANNY BOYD left to return to China, accompanied by Misses FLORENCE and CLARA ELLIS, C. J. WILLIAMSON, M. PALMER, E. HAINGE, M. MITCHELL, E. MARCHBANK, I. W. RAMSAY, and GERTRUDE ORD.

On Nov. 3rd, per P. and O. steamer *Pekin*, Messrs. RIRIE, REDFERN, WELLWOOD, SAUNDERS, BLAND, LUTLEY, VALE, I'ANSON and WATERS left for China.

And *on Nov. 17th*, per P. and O. steamer *Rosetta*, Misses M. GRAHAM BROWN, F. M. WILLIAMS, J. ARTHUR, M. J. ELAND, E. KENTFIELD, L. CHILTON, and A. BARRETT are to leave for China.

Missionaries of the China Inland Mission.

	Date of Arrival.
J. H. Taylor, *Director*	1854
Mrs. Hudson Taylor	1866
James Meadows	1862
Mrs. Meadows	1866
George Stott	1866
Mrs. Stott	1870
J. W. Stevenson	1866
Mrs. Stevenson	1866
J. Williamson	1866
Mrs. Williamson	1875
W. D. Rudland	1866
Mrs. Rudland	1875
John McCarthy	1867
Mrs. McCarthy	1867
J. E. Cardwell	1868
Mrs. Cardwell	1868
Charles H. Judd	1868
Mrs. Judd	1868
Miss Turner	1872
Fredk. W. Baller	1873
Mrs. Baller	1866
Benj. Bagnall	1873
Mrs. Bagnall	1880
A. W. Douthwaite, M.D. (U.S.A.)	1874
Henry Soltau	1875
Mrs. Soltau	1883
George King	1875
Mrs. King	1883
J. Cameron, M.D. (U.S.A.)	1875
George Nicoll	1875
Mrs. Nicoll	1879
G. W. Clarke	1875
Mrs. G. W. Clarke	1880
J. F. Broumton	1875
Mrs. Broumton	1879
G. F. Easton	1875
Mrs. Easton	1881
Miss E. Wilson	1876
Edward Pearse	1876
Mrs. Pearse	1875
George Parker	1876
Mrs. Parker	1880
Horace A. Randle	1876
Mrs. Randle	1878
R. J. Landale, M.A.	1876
Miss Horne	1876
Charles G. Moore	1878
Mrs. Moore	1878
A. C. Dorward	1878
Samuel R. Clarke	1878
Mrs. S. R. Clark	1878
Frank Trench	1878
Miss Fanny Boyd	1878
W. L. Elliston	1878
Mrs. Elliston	1882
Edward Tomalin	1876
Mrs. Tomalin	1866
John J. Coulthard	1879
Henry W. Hunt	1879
Mrs. Hunt	1878
Thos. W. Pigott, B.A.	1879
Mrs. Pigott	1882
W. L. Pruen, L.R.C.P.	1880
Mrs. Pruen	1876
Mrs. Schofield	1880
Miss C. M. Kerr	1880
William Cooper	1881
Mrs. Cooper	—
David Thompson	1881
Mrs. Thompson	1883
Arthur Eason	1881
Mrs. Eason	1881
George Andrew	1881
Mrs. Andrew	1882
H. Hudson Taylor	1881
Mrs. H. H. Taylor	1884
E. H. Edwards, M.B., C.M.	1882
Mrs. Edwards	1882
W. Wilson, M.B., C.M.	1882
Mrs. Wilson	1883
Mrs. Riley	1882
Miss S. Carpenter	1883
Miss M. Carpenter	1883
Fredk. A. Steven	1883
F. Marcus Wood	1883
Mrs. Wood	1883
Henry Dick	1883
Owen Stevenson	1883
Mrs. Rendall	1883
Miss J. Black	1883
J. H. Sturman	1883
W. E. Burnett	1883
Mrs. Burnett	1881
Miss S. Seed	1883
Miss L. Malpas	1883
A. Langman	1884
Thomas King	1884
William Key	1884
Mrs. W. Key	1884
Miss Whitchurch	1884
Mrs. Cheney	1884
Thomas Windsor	1884
Edward Hughesdon	1884
Miss Emily Black	1884
Miss Emily Fosbery	1884
Miss Mary Williams	1884
Chas. H. Hogg	1884
Mrs. Hogg	1883
J. McMullan	1884
John Finlayson	1884
J. A. Slimmon	1884
Miss Cath. A. Todd	1884
Miss M. Hudson Taylor	1884
Miss Mary Black	1884
Miss Annie R. Taylor	1884
Miss Ellen A. Barclay	1884
H. Parry, L.R.C.P., etc.	1884
Mrs. Parry	1884
Miss A. G. Broomhall	1884
A. Hudson Broomhall	1884
Miss Maria Byron	1884
Duncan Kay	1884
Mrs. Duncan Kay	1884
George Miller	1884
William Laughton	1884
Mrs. Laughton	1885
Stewart McKee	1884
Thomas Hutton	1884
Mrs. Hutton	1885
Charles Horobin	1884
John Reid	1884
Albert Phelps	1884
Miss C. K. Murray	1884
Miss M. Murray	1884
Miss Macintosh	1884
Miss Agnes Gibson	1884
Miss McFarlane	1884
Miss Lily Webb	1884
Miss Alice Drake	1884
Miss Eleanor Marston	1884
Herbert L. Norris	1884
F. T. Foucar	1885
T. James	1885
John Smith	1885
Stanley P. Smith, B.A.	1885
C. T. Studd, B.A.	1885
W. W. Cassels, B.A.	1885
Mrs. Cassels	1886
D. E. Hoste	1885
M. Beauchamp, B.A.	1885
C. Polhill-Turner	1885
A. Polhill-Turner, B.A.	1885
F. W. K. Gulston	1885
Mrs. Gulston	1882
Richard Gray Owen	1885
Mrs. Gray Owen	1883
Maurice J. Walker	1885
T. E. S. Botham	1885
W. E. Terry	1885
Mrs. Terry	1886
W. T. Beynon	1885
Mrs. Beynon	1885
Miss Jennie Webb	1885
Miss Jane Stevens	1885
W. Hope Gill	1885
D. M. Robertson	1885
J. A. Heal	1885
R. Grierson	1885
J. R. Douglas	1885
M. Harrison	1885
Miss J. D. Robertson	1886
Miss L. E. Hibberd	1886
Miss S. E. Jones	1886
Miss C. P. Clark	1886
Miss S. Reuter	1886
Miss A. S. Jakobsen	1886
Miss Jane C. Oliver	1886
Miss E. C. Fenton	1886
Miss F. R. Kinahan	1886
Miss Tapscott	1886
Miss L. Davis	1886
Miss Fausset	1886
Miss C. Littler	1886
Miss Annie Say	1886
Arch. Orr Ewing, Jun.	1886
Eldred S. Sayers	1886
Geo. Graham Brown	1886
Andrew Wright	1886
J. C. Stewart, M.D. (U.S.A.)	1886
Miss H. E. Kings	1886
W. S. Johnston	1887
Frank McCarthy	1887
John Brock	1887
Wm. Russell	1887
John Darroch	1887
Erik Folke	1887
Miss P. L. Stewart	1887
Miss G. M. Muir	1887
Miss Cath. Thomson	1887
Miss Kate McWatters	1887
Miss E. J. Burroughes	1887
Miss F. M. Britton	1887
Miss Emily M. Johnson	1887
Miss Annie McQuillan	1887
Miss Caroline Gates	1887
Miss J. A. Miller	1887
Miss Maggie MacKee	1887
Miss Harriet K. Parker	1887
Miss Ella Webber	1887
Miss C. Groves	1887
Miss Ada E. Knight	1887
Miss Louisa K. Ellis	1887
Alex. Armstrong	1887
Mrs. Armstrong	1887
Miss M. E. Scott	1887
Miss Alice A. Miles	1887
Miss Harriet A. Judd	1887
Miss Emma Culverwell	1887
Miss L. M. Forth	1887
W. J. Lewis	1887
A. H. Faers	1887
A. Hoddle	1887
J. O. Curnow	1887
I. F. Drysdale	1887
D. J. Mills	1887
James Adam	1887
Archibald Gracie	1887
E. Tomkinson	1887
Mrs. Tomkinson	1887
Miss A. Ferriman	1887
Miss E. Maud Holme	1887
Miss H. R. Waldie	1887
Miss S. E. Bastone	1887
Miss A. K. Hook	1887
Miss Harriett Cutt	1887
Miss Emma Fryer	1887
John A. Stooke	1887
Mrs. Stooke	1887
A. Ewing	1887
D. Lawson	1887
A. H. Huntley	1887
H. N Macgregor	1887
Miss Florence Ellis	1887
Miss Clara Ellis	1887
Miss C. J. Williamson	1887
Miss M. Palmer	1887
Miss E. Hainge	1887
Miss M. Mitchell	1887
Miss E. Marchbank	1887
Miss I. W. Ramsay	1887
Miss Gertrude Ord	1887
Benj. Ririe	1887
F. A. Redfern	1887
R. Wellwood	1887
A. R. Saunders	1887
A. Bland	1887
C. S. I'Anson	1887
A. Lutley	1887
Jos. Vale	1887
R. Curtis Waters	1887
Miss J. B. Arthur	1887
Miss Graham Brown	1887
Miss Alice Barrett	1887
Miss F. M. Williams	1887
Miss M. J. Eland	1887
Miss E. Kentfield	1887
Miss L. E. V. A. Chilton	1887

Native Pastors, Evangelists, Preachers, Colporteurs, etc., 117.

November, 1887.